ABHIDHAMMA PHILOSOPHY

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DR. SATYENDRA KUMAR PANDEY

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ABHIDHAMMA PHILOSOPHY
BY DR. SATYENDRA KUMAR PANDEY

ABOUT THE BOOK

The Present book authored by Acariya Anuruddha Mahāthera during 11th-12th Century A.D. Several other books with the title Abhidhamma philosophy have been published even then this work has retained the same title 'Abhidhamma philosophy' party to preserve its continuity with its predecessor-books and partly because the earlier published books are either translation of the Abhidhammatthasaṇgaho or translation with explanatory notes on the Abhidhammic terms. While the present book makes a systematic study of the Abhidhamma-teachings, contained in the Abhidhamma-piṭaka, and compiled in condensed form in the Abhidhammatthasaṅgaho. I, keeping in view the gigantic volume of the Abhidhamma-piṭaka, have confined myself merely to explore the concept and true nature of the Dhamma, enshrined in the Theravāda Abhi-dhammic tradition. The present book provides a comprehensive introduction to the Dhamma contained in the Abhidhamma-piṭaka, the basis of Abhidhamma philosophy.

It is comprehensive inasmuch as it surveys a wide range of topics relevant to the effective understanding of the Abhidhamma Philosophy. It is basically a student oriented textbook as it satisfies the requirements of students. In the book, I have made a sincere attempt to discuss the intricacies and terms of the Abhidhamma in a clear, direct, and easily understanable manner.

I am conscious of the fact that most of the existing books in this field either present the literal translation or the literal translation with some explanation, and thus, leave the scope for further explanation more particularly the systemization of the subjects of the Abhidhamma. Therefore, to avoid the arrow of criticism, an attempt has been made to explain the various concepts of Abhidhamma Philosophy in systematic and unambiguous manner. The subject matter is presented in lucid and simple style. Besides simplictiy, there are several other features that differentiate this book from other texts intended for students pursuing the advance courses in the field of Abhidhamma.

The book is logically divided into seven chapters, including introduction, and endowed with a number of informative tables, charts etc. The book is also liberally sprinkled with relevant examples and illustrations designed to convey the information in uncomplicated manner. A genuine attempt has been made to clear the fog surroundings of certain ambiguous terms through a staight-forward point wise analysis. The treatment of subject matter is primarily objective and the focus on various topics are well balanced. Unlike many introductory texts on the Abhidhamma, this book is research-based. Throughout this book, students are exposed to the original references, available on the original as well as the secondary sources. Each chapter represents a rigorous examination of the literature, a systematic narrative account of empirical finds of knowledge with regard to the topic under discussion.

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PAN-A

पुस्तकालय
गुरुकुल कांगड़ी विश्वविद्यालय, हरिद्वार

वर्ग संख्या......... आगत संख्या 124332...........

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ABHIDHAMMA PHILOSOPHY

BY

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Abhidhamma Philosophy

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Preface

The present volume 'Abhidhamma Philosophy' contains the exposition of the Abhidhamma-teachings, mainly on the basis of the Abhidhammatthasaṅgaho, authored by Ācariya Anuruddha Mahāthera during 11th-12th Century A.D. Several other books with the title Abhidhamma philosophy have been published even then this work has retained the same title 'Abhidhamma philosophy' partly to preserve its continuity with its predecessor-books and partly because the earlier published books are either translation of the Abhidhammatthasaṅgaho or translation with explanatory notes on the Abhidhammic terms. While the present volume makes a systematic study of the Abhidhamma-teachings, contained in the Abhidhamma-piṭaka, and compiled in condensed form in the Abhidhammatthasaṅgaho. I, keeping in view the gigantic volume of the Abhidhamma-piṭaka, have confined myself merely to explore the concept and true nature of the Dhamma, enshrined in the Theravāda Abhidhammic tradition. The present volume provides a comprehensive introduction to the Dhamma contained in the Abhidhamma-piṭaka, the basis of Abhidhamma philosophy.

It is comprehensive inasmuch as it surveys a wide range of topics relevant to the effective understanding of the Abhidhamma Philosophy. It is basically a student oriented textbook as it satisfies the requirements of students for an exhaustive and research based examination on the field 'Abhidhamma'. In the book, I have made a sincere attempt to discuss the intricacies and terms of the Abhidhamma in a clear, direct, and easily understandable manner.

I am conscious of the fact that most of the existing books in this field either present the literal translation or the literal translation with some explanation, and thus, leave the scope for further explanation more particularly the systemization of the subjects of the Abhidhamma. Therefore, to avoid the arrow of criticism, an attempt has been made to explain the various concepts of Abhidhamma Philosophy in systematic and unambiguous manner. The subject matter is presented in lucid and simple style. Besides simplicity, there are several other features that differentiate this book from other texts intended for the students pursuing the advance courses in the field of Abhidhamma.

The book is logically divided into seven chapters, including introduction, and endowed with a number of informative tables, charts etc.. The book is also liberally sprinkled with relevant examples and illustrations designed to convey the information in uncomplicated manner. A genuine attempt has been made to clear the fog surroundings of certain ambiguous terms through a straight-forward point wise analysis. The treatment of subject matter is primarily objective and the focus on various topics are well balanced. Unlike many introductory texts on the Abhidhamma, this book is research-based. Throughout this book, students are exposed to the original references, available on the original as well as the secondary sources. Each chapter represents a rigorous examination of the literature, a systematic narrative account of empirical finds of knowledge with regard to the topic under discussion. I am glad to turn out a product that has received inputs from several sources such as Pāli canonical texts, Pāli texts society's books, Wheel publications, Sacred book of the East Series etc.

The book is contents in itself, even though, it appears logical to write a few lines on the contents of the book. The book begins with an 'Introduction' to introduce the reader the meaning and aims of the Abhidhamma-piṭaka. It also deals with the books of the Abhidhamma-piṭaka from which the philosophy derives. The Introduction also describes authorship, date, purpose and a brief survey of the Abhidhammatthasaṅgaho, the main source of the present work.

The first chapter of the book 'Cittasaṅgaha' discusses Consciousness (citta), its nature, functions and types in accordance with sphere (bhūmi), class ((jāti), root (hetu) etc.

The second chapter 'Cetasikasaṅgaha' deals with the psychic factors (cetasika) that arise and perishes alongwith the consciousness. As shall be discussed later, the psychic factors are associates of the consciousness when the latter performs the act of cognizing an object. How the consciousness and psychic factors associate and combine with each other has also been explained under this chapter. The association and combination of the two have, further, been explained by adding several tables with this chapter.

The third chapter 'Pakiṇṇakasaṅgaha' presents the classification in accordance with miscellaneous factors like feeling (vedanā), roots (hetu), doors (dvāra), etc. To make the discussion more clear six tables and several charts have been added to the main body of this chapter.

The fourth Chapter 'Vīthisaṅgaha' presents, in brief, the discussion on the course of cognition i.e. the process through which consciousness cognizes an object. The chapter also contains five tables.

The matter (rūpa), its definition, types, classification, generating factors, groupings, arising and ceasing form part of the fifth chapter 'Rūpasaṅgaha'. Four tables have been added to the chapter to make the description under this chapter more clear.

The sixth chapter deals with Nibbāna as well as a brief survey of the means (patha) which reaches Nibbāna, the state of peace and happiness.

A set of glossory of Pāli words have also been included in the body of the book so that the reader could easily comprehend the Pāli words, used in the book, while explaning the paramattha-dhamma, enshrined in the Abhidhamma-piṭaka.

Now there remains only the pleasant task of acknowledging the generous help which others have extended me towards the completion of this work. It affords me immense previlege and pleasure to place on record my deepest sense of gratitude to Hon'ble Prof Mahesh Tiwary, an eminent and erudite scholar of Buddhism and Pāli and former Head of the Department of Buddhist Studies, who generously condescended to my humble request to provide me guidance in my research persuit. I feel honoured and previleged to have availed of his caliber and acumen to do this arduous task. I sincerely and honestly acknowledge that his noble guidance and perpetual encouraging attitude enable me to deal with the intricacies and complexities of the Abhidhamma in a lucid and simple language.

It would not be out of place of mention here that it is Prof. Bhikshu Satyapala, well known figure among the Pali scholars, the Head of the Department of Buddhist studies, University of Delhi, who contributed much in my academic sojourn firstly by teaching Pali language and literature; and providing valuable guidance, and secondly by inspiring me to publish my work on the Abhidhamma philosophy. Prof. Bhikshu Satyapala's keen interest and moral encouragement, ultimately, resulted in the publication of the present volume.

Besides, I also express my heartiest gratitude to Prof. Angaraj Choudhary former Professor of Pāli, Nava Nalanda Mahavihara, Nalanda, Bihar, Prof Sanghasen Singh, Prof. K.K. Mittal, Mrs. S. Sengupta, Late Dr. R.N. Pandey, Shree G.G. Gyatso, Dr. H.P.. Negi for providing me noble and valuable guidance in my research work.

I must also acredit my seniors, colleagues and friends especially Prof. R.K. Jain, Dr. P. Prakash, Dr. M.K. Das, Dr. Harish Khanna, Dr. Prem Singh, Dr. B.N. Labh, Dr. D.K. Sinha, Dr. A. Shankar, Ajatshatru, N.K. Agrawal, Kundan Lal, Ajay Kumar, Ramesh Prasad, Arvind Rituraj, Rana Purushottam Kumar, L.K. Jha etc. who took keen interest invariably to see the completion of the work. A few lines while acknowledging their contribution in the completion of this work would hardly do justice with them. Their intecllectual vigour and generously given support have been invaluable for me. I am deeply indebted to Mr. K. Kumar and Mr. V.K. Tomar who have largely been responsible for the reading of proof and also for providing me some imaginative suggestions to improve the standard of the work.

It would be great injustice if I fail to place on record the beloved assistance rendered by my parents, brothers and other family members who always encouraged me in every dark hour of my research period in the Department of Buddhist Studies. I do acknowledge, here, that it is their blessings, affection and inspiration that enabled me to publish the work, in your hand. No least can be said about the great sacrifice of my beloved wife who bore all the pains silently with great endurance. She, despite several constraints, provided me much needed moral support. I think no word of gratitude would be suffice to the pain borne by her.

Before concluding, I would like to say that if the credit for the substance of the edition goes to my Honorable teachers, parents, colleagues and friends, the credit for the technical excellence in printing and design must go to the Publisher Shree Harshavarddhan Singh, Indo-Asian Book Publishing House, Delhi. The River's Edge Graphic's family and Miss Asha Sharma, Propritor City Computer deserve no less praise for composing and giving present shape to the work. I am really thankful to them.

Finally, I will regard our effort as rewards if this book, in a significant measure, throws light on the grey areas of the Abhidhamma Philosophy to find out solution. I owe moral responsibility for all the discrepancies in the work, if any, and humbly submit myself to the scholars of the Buddhism, especially Abhidhamma-scholars for their kind suggestions so as to the work could be improved.

Nalanda — Dr. Satyendra Kumar Pandey

The System of Transliteration

Arranged in order of Pāli alphabet

अ – a
आ – ā
इ – i
ई – ī
उ – u
ऊ – ū
ए – e
ओ – o
क – ka
ख – kha
ग – ga
घ – gha
ङ – ṅga
च – ca
छ – cha
ज – ja
झ – jha
ञ – ña
ट – ṭa
ठ – ṭha
ड – ḍa
ढ़ – ḍha
ण – ṇa
त – ta
थ – tha
द – da
ध – dha
न – na
प – pa
फ – pha
ब – ba
भ – bha
म – ma
य – ya
र – ra
ल – la
व – va
स – sa
ह – ha
ळ – ḷa
अं – ṁ

The System of Transliteration

Arranged in order of English alphabet

a – अ
ā – आ
ba – ब
bha – भ
ca – च
cha – छ
da – द
ḍa – ड
dha – ध
ḍha – ढ़
e – ए
ga – ग
gha – ध
ha – ह
i – इ
ī – ई
ja – ज
jha – झ
ka – क
kha – ख
la – ल
ḷa – ळ
ṁ – अं
ma – म
na – न
ña – ञ
ṇa – ण
ṅga – ङ
o – ओ
pa – प
pha – फ
ra – र
sa – स
ta – त
ṭa – ट
tha – थ
ṭha – ठ
u – उ
ū – ऊ
va – व
ya – य

Abbreviations

Abhs.	–	Abhidhammatthasaṅgaho
Abhv.	–	Abhidhammāvatāro
A.D.	–	Anno Domini
AN.	–	Aṅguttaranikāya
ANA	–	Aṅguttaranikāya-Aṭṭhakathā
Asl	–	Aṭṭhasālinī
B.C.	–	Before Christ
Ch.	–	Chapter
Cod	–	The Concise Oxford Dictionary
CV.	–	Cullavagga
DN.	–	Dīghanikāya
DNA	–	Dīghanikāya-Aṭṭhakathā (Sumaṅgalavilāsinī)
Dpd.	–	Dhammapada
DpdA	–	Dhammapada-Aṭṭhakathā
Ed.	–	Edition
Expo	–	Expositor
e.g.	–	Example Gratin
GV.	–	Gandhavaṁsa
Ibid	–	Ibidem
i.e.	–	Idest
IV.	–	Itivuttaka
IVA.	–	Itivuttaka-Aṭṭhakathā (Paramatthadīpanī)
KN.	–	Khuddakanikāya
MN.	–	Majjhimanikāya
MNA	–	Majjhimanikāya-Aṭṭhakathā (Papañcasūdanī)
Miln.	–	Milindapañho
MV.	–	Mahāvagga
NB (nb)	–	Nota bene
NNT	–	Navanītaṭikā
No.	–	Number
P.	–	Page

Pdni – Paramatthadīpanī
PED – Pāli English Dictionary
PP. – Pages
Pt. – Part
PTS – Pāli Text Society
Pug. – Puggalapaññatti
S.B.E. – Sacred Books of the East
SN. – Saṁyuttanikāya
SNA. – Saṁyuttanikāya-Aṭṭhakathā
Snpt. – Suttanipāta
SnptA – Suttanipāta-Aṭṭhakathā
S.S. – Saddhammasaṅgaho
S.V. – Sammohavinodanī
Thga – Theragāthā
Tkp. – Tikapurāṇa
Tr. – Translation
V. – Vibhaṅga
Vsm. – Visuddhimaggo
Vsmt – Visuddhimaggaṭikā
Vsmmt – Visuddhimaggamahāṭikā
VibhA – Vibhaṅga-Aṭṭhakathā
Vibha. – Vibhāvinī
Vibht – Vibhāviniṭikā
Vol. (V) – Volume
Vols. – Volumes

Introduction

The world found a great saviour of humanity in the sixth century B.C. when Bodhisatta Siddhartha Gautama, the prince of Kapilvastu, attained the Perfect Enlightenment *(sambodhi)* on the full moon day *(purṇimā)* of Baiskhākha under the Bodhi-Tree at Bodha-Gaya. With this supreme achievement, He was no longer Siddhartha Gautama but became Gautama Buddha. He achieved this state of Enlightenment not for Himself but for the beings in general who were submerged in the terrible sea of suffering. Since He had before Him the suffering humanity, He turned the 'wheel of *dhamma*' at Isipatanamigadāva (modern Sāranātha). Desire for seeking pleasure in worldly things, the Buddha taught, was the source of all sufferings. Thereafter, He wandered through the villages, towns and cities of the country, and preached *Dhamma* for the well-being of all. This dhammic wayfaring continued for 45 years without any interruption. At the age of eighty years, He breathed His last at Kusīnāra in the Sāla-Grove under twin sāla-tree expressing clearly that the *Dhamma* and *Vinaya* preached by Him would be the teacher of all after His death[1]. His complete teachings which form the *Dhamma* and *Vinaya* were in oral tradition, not organised in modern sense, remained in the memory of His desciples. Besides, there was neither any individual nor a group of individuals who had the opportunity to hear all His discourses. It was, therefore, felt by His desciples to preserve and present His teachings in a standard form. Consequently a great council, attended by five hundred Arahattas, was convened at Rājagaha (modern Rajgir) on Vebhāra (Vaibhāra) hill near the Saptaparṇi cave to recite and classify the teachings of Lord Buddha. As result, His teachings were compiled which are popularly known as the *Tipiṭaka*. The *Tipiṭaka*, as the name suggests, consists of the *Vinaya-piṭaka*, the *Sutta-piṭaka* and the *Abhidhamma-piṭaka*.

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[1] 'Yo vo, Ānanda, mayā dhammā ca vinayo ca desito paññatto, so vo mama accayena satthā'– DN. 3.23.89, p. 118.

The *Vinaya-piṭaka* contains the rules and regualtions for governing monastic-life. The *Sutta-piṭaka* contains the discourses delivered by the Buddha, His disciples Sāriputta, Ānanda and others, at various places on different occasions to an individual or the assemblies of the different ranks of the people. This addition was to clarify the questions those came during the teachings by the Buddha.

The *Abhidhamma-piṭaka* is a compilation of scholastic teachings of the Buddha which mainly explains the nature of the ultimate reality *(paramattha-dhamma)*. It contains neither monastic rules nor popular discourses but directly presents the description of the ultimate reals which are profound and deep in nature. It differs both in style and treatment of the *dhamma* from the two other *Piṭakas*. The teachings of the Buddha, whether contained in the *Vinaya* or the *Sutta* or the *Abhidhamma*, is nector for the mankind. Yet, scholars regard the *Abhidhamma*-teachings as more efficacious and consider that the *Abhidhamma*-preachers are the real preachers. According to the Buddha, the teachings of the *Abhidhamma* are more noble and efficacious in their nature. Buddhaghoṣa commenting upon the word *Abhidhamma* regards it as exceedingly profound and preponderant teachings[1].

What is *Abhidhamma* then? We may proceed with its analysis literally, traditionally, theoretically and technically. Literally, the Pāli term *Abhidhamma* is composed of two words, namely *abhi* and *dhamma*. *Abhi* means deep, subtle, profound and excellent etc.[2] The term *dhamma*[3] is of multi-faceted significance. It conveys different contextual meanings.

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1. 'Dhammātirekadhammavisesaṭṭhena'. Asl. 1.2, p. 2.
2. 'Atirekavisesatthadīpako hi ettha 'abhi' saddo.' –Ibid
3. The term 'Dhamma' (Saṅskrit dharma) is derived from the root dhar and suffix ram. It, literally, means that which upholds or sustains (something or someone who acts in conformity with its principle and, thus' prevents him from falling in woeful states) Buddhist India-p. 50.

In the statement *hand āvuso mayaṁ dhammaṁ ca vinayaṁ ca saṅgāyeyāma*[1] etc., the term *dhamma* implies *the teachings of* the *Buddha* which are contained and expounded in the *Sutta* and the *Vinaya piṭakas.* In other words, the moral philosophy, wisdom and truth as propounded by Gautama Buddha in His discourses and conversations (which were collected by the compilers in various councils particularly the first three councils) are *dhamma.* Similarly, the term *dhamma* connotes ‘doctrine, teaching or discourse,[2]’ ‘law,’[3] ‘intrinsic quality,’[4] ‘conditioned or composite things,’[5] ‘mental attitude, volition of action’[6] ‘truth, righteousness, good conduct,’[7] ‘the counterpart of *mana* (mind)’[8] etc. Besides, as one of the six *taṇhās* (desires) it is used for idea (desire for idea). Buddhaghosa expounds four meanings of the term *dhamma–pariyatti* (doctrine), *hetu* (condition), *guṇa* (virtue or good quality) and *nissata-nijjīvita* (no-animistic law, the absence of essence or living soul)[9].

Further, the connotation of the *dhamma* is not confined only to the above mentioned interpretations. It also denotes other popular meanings such as property, characteristic, condition, virtue, duty etc. In the present context, *dhamma* (which is prefixed by *abhi*) connotes 'truth or doctrine'. Thus, the *Abhidhamma* means subtle or ultimate truth, classified in four types, namely- *citta* (consciousness), *cetasika* (psychic factors), *rūpa* (matter) and *Nibbāna* (Eternal bliss).[1] Hence, in this background, it may be concluded that the *dhamma* is that which really is.

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[1] C.V. 11.1, p. 406.

[2] ‘Deseti dhammaṁ ādikalyāṇaṁ majjhekalyāṇaṁ, pariyosānakalyāṇaṁ’, DN. 1.55.
‘Te dhammadesanatthāya, vissajjetvāna bhikkhavo’ –MV. 1.15, p. 3.
‘Tattha dhammaṁ desayitvā satthālokānukampako’ – Ibid., 1.77, p. 12.

[3] Saccaṁ ve amatā vācā, esa dhammo sanantano’. –Snpt. 3 3.49, p. 334

[4] ‘Na hi dhammo adhammo ca, ubho samavipākino
Adhammo nirayaṁ neti, dhammo pāpeti suggatiṁ’. –Thga. 290

[5] ‘Sabbe dhammā anattā ti, yadā paññāya passati’. –KN. Vol. I, 20. 279, p. 43
‘Ye dhammā hetuppabhavā tesaṁ hetu tathāgato āha’. –MV. 1.17.60, p. 39
‘Vayadhammā saṅkhārena appamādena samādetha.’ –DN 1.4.4.

[6] ‘Manopubbaṅgamā, dhammā manoseṭṭhā manomayā.’ –Dpd. 1.1., p. 1.

[7] Na tāvatā dhammadharo, yāvatā bahu bhāsati.
‘Yo ca appaṁ pi sutvāna, dhammaṁ kāyena passati.
Sa ve dhammadharo hoti, yo dhammaṁ nappamajjati’, –Ibid., 19.4, p. 260
‘Yamhi saccaṁ ca dhammo ca, ahiṁsā saṁyamo damo’,
–Ibid., 19.6, p. 262
‘Dhammo succiṇṇo sukhamāvahāti’ –Snpt. 1.10. 184, p. 296

[8] ‘Dhammesu dhammānupassī viharati.’ –DN. 2.222.

[9] ‘Dhamma-saddo panāyaṁ pariyatti hetu-guṇa nissatta-nijjīvitādīsu dissati.’ –Asl. 2.9, p. 33.

Traditionally, the *Abhidhamma* is defined as:

"Yaṁ yattha vuḍḍhimanto saḷakkhanā pūjitā paricchinnā.
Vuttādhikā ca dhammā, abhidhammo tena akkhāto[2]*."*

It is also regarded as the book of *paramattha-desanā,* deals with the Reals which are abstract *(aviparita)* in nature, *yathādhamma-sāsana,* the collection of instructions according to the states, and *nāmarūpa-pariccheda-kathā,* contains the discourses on *mind* and matter.

The *Abhidhamma* deals with the most general causes and principles of things, contains ethics or ethical system enabling one to realize the moral and immoral deeds as well as the means of realising the ultimate goal (i.e. *Nibbāna*). Moreover, it is a system of psychology as it deals with the *mind*, its working and the process of cognition. Hence, logically, the *Abhidhamma* may be considered as the psycho-ethical philosophy of Buddhism.

The technical meaning of the *Abhidhamma* differs from its above-mentioned meanings. Technically, it is a study of the man in suffering and the man in a state of Eternal bliss. A pertinent question, here, that arises, is why *Abhidhamma* makes such a study? There is a definite purpose behind it, that is to prescribe a path which takes a person away from the state of suffering to the state of Eternal-bliss. How is this possible? To answer this question, in the background of *Abhidhamma* -material, there arise five questions:

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[1] 'Cittaṁ cetasikaṁ rūpaṁ nibbānaṁ' ti niruttaro.
Catudhā desayi dhamme, catusaccappakāsano." –Abhv. 1.2.8, p. 4
"Tattha vuttābhidhammatthā catudhā paramatthato
Cittaṁ cetasikaṁ rūpaṁ nibbānamiti sabbathā. –Abhs. 1.1, p.1.

[2] Asl. 1.49, p. 17.

a. What is suffering?
b. Who is in suffering?
c. What is the relation between the two, (a) and (b)?
d. What is the state without suffering? and
e. What is the path leading to the cessation of suffering and reaching the state of Eternal bliss?

According to the Buddhist philosophy, in our practical life, a number of objects appear in the range of our senses. Their information is carried to the mind and if the object is agreeable to the mind, we name it happiness. When it is disagreeable, we name it suffering. Thus, suffering is the name of the disagreeable feeling, experienced by mind, towards an object.

Since Buddhism is primarily concerned with the liberation of human being (man), it implies that human being is in the state of suffering. Hence the question arises what is human being? Man is the composition of *nāma* (mind) and *rūpa* (matter). Further, the mind itself is the composition of *citta* (consciousness) and *cetasika* (psychic factors). Thus, Man, a composition of *citta* (consciousness), *cetasika* (psychic factors) and *rūpa* (matter), is in the state of suffering.

On examining the third question 'the relation between man and suffering', it is revealed from our practical experience that man suffers because of attachment. For instance, we hear about thousands of people suffering due to various kinds of diseases, but are not disturbed by them and never experience any kind of uneasiness. However, on hearing the news of the ailment of our friends or any relative, we feel uneasiness, and experience suffering due to the attachment, we have for them. This exhibits the relation between man and suffering.

Thereupon, we proceed to examine the fourth question 'what is the state where there is no suffering at all'. *Nibbāna* is the state, devoid of suffering. The word *Nibbāna* is a composition of two words, *'ni'* and *'vāṇa'*. *'Ni'* denotes 'negation' or 'devoid of' while the *'vāṇa'* means craving. Compositively *Nibbāna* means devoid of craving. In fact, this craving is nothing but the attachment towards an object. Since it has already been mentioned that attachment causes suffering, the state where there is no attachment at all is the state of Eternal bliss.

Ultimatley, we proceed to examine the last but a question of high relevance i.e. 'what is the path leading to the cessation of suffering and reaching the state of Eternal bliss? Buddhist philosophy prescribes the "Noble Eightfold Path" (*ariya-aṭṭhaṅgika-magga*), discovered by the Buddha Himself. Lord Buddha preached to His followers that strict observance of this path is precedent to destroy attachment *(rāga)*, the root cause of suffering, and for the realisation of *Nibbāna* (Eternal bliss).

Besides the study of *Nibbāna*, the *Abhidhamma-piṭaka* makes a study of *citta* (consciousness), *cetasika* (psychic factors) and *rūpa* (matter) – the psycho-physical constituents of man. Thus, the *Abhidhamma* has four basic elements (states) to study, namely, *citta* (consciousness), *cetasika* (psychic factors), *rūpa* (matter) and *Nibbāna* (Eternal bliss), which are regarded as the four reals of the *Abhidhamma*. These reals pertaining to human being have been discussed throughout in the *Abhidhamma-piṭaka*, the base of Abhidhamma philosophy. The *Abhidhamma-piṭaka* consists of seven books viz.-(a) the *Dhammasaṅgaṇi*, (b) the *Vibhaṅga*, (c) the *Dhātukathā*, (d) the *Puggalapaññatti*, (e) the *Kathāvatthu*, (f) the *Yamaka*, and (g) the *Paṭṭhāna.*[1]

(a) Dhammasaṅgaṇi: The *Dhammasaṅgaṇi* is the first fundamental book of the *Abhidhamma-piṭaka*. It gives an enumeration and exposition of the *dhamma* ultimate reality). It doesnot merely state the name of the *dhamma* but also arranges them under different heads, according to the different principles, which make possible a further study of their exact nature, functions and mutual relations in regard of the external world and the human beings.

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1. 'Pakaraṇaparicchedato panesa Dhammasaṅgaṇi–vibhaṅga–Dhātukathā–Puggalapaññatti–Kathāvatthu–Yamaka–Paṭṭhānānaṁ sattamaṁ pakaraṇānaṁ vasena ṭhito" –Asl. 1.4, pp. 3-4.

The book begins with the establishment of twenty two *tika-mātikā*[1] (triad or triple matrix) and one hundred *duka-mātikā.*[2] These *mātikās* are regarded as *abhidhamma-mātikā.* Besides, there is the establishment of forty two *suttanta-mātikā.* The study of *suttanta-mātikā* is essential for the easy understanding of the *Abhidhamma.* The *Dhammasaṅgaṇi* is divided into four chapters, namely:

i. *Cittuppāda-kaṇḍa,*
ii. *Rūpa-kaṇḍa,*
iii. *Nikkhepa-kaṇḍa,* and
iv. *Atthuddhāra-kaṇḍa.*

The *cittuppāda-kaṇḍa,* deals with the arising of eighty nine types of *citta* along with their respective *cetasikas.* This chapter consists of various *kusala-citta* (moral consciousness), *akusala-citta* (immoral consciousness) and *abyākata-citta* (non-moral)[3]. It presents a complete list of the different consciousness arranged under three heads of *mātikā.*

The *rūpakaṇḍa* deals with the enumeration, classification and explanation of *rūpa* in accordance with the table of contents, laid down under unitary method, dual method and so on.[4]

The *nikkhepa-kaṇḍa,* presents a brief exposition of all the questions raised under 122 *abhidhamma-mātikā.* It also contains the exposition of *suttanta-matikā.* Such expositions have been made by means of roots, aggregates, doors, planes of existence, effect or meaning, cause or text, name and sex.[5]

The *atthuddhāra*[6]*-kaṇḍa* briefly describes those *mātikās* which have already been explained in the *nikkhepa-kaṇḍa,* and adds detailed exposition to those *mātikās* which remained unexplained in the *nikkhepa-kaṇḍa.*

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[1] As the name suggests tika-mātikā contains three questions.

[2] As per its name duka-mātikā contains two questions.

[3] Abyākatacitta connotes a group of cittas, comprising the vipāka and the kriyā-cittas.

[4] 'Tadanantaraṁ ekavidhena duvidhenā ti ādinā nayena mātikaṁ ṭhapetvā vitthārena vibhajitvā dessitā rūpavibhatti nāma. Rūpakaṇḍaṁ ti' pi etasseva nāmaṁ.' –Asl. 1.11, p. 6.

[5] "Mūlato khandato cāpi dvārato cāpi bhūmito.
Atthato dhammato cāpi nāmato cāpi liṅgato.
Nikkhipitvā desitattā nikkhepo ti pavuccati". –Ibid.

[6] Atthuddhāra means unearthing the meaning (of terms).

(b) Vibhaṅga: The *Vibhaṅga* generally deals with the different categories and formulas, treated in the *Dhammasaṅgaṇi.* Although it is regarded as a supplement and continuation of the *Dhammasaṅgaṇi,* yet the method (or presenting the treatment of *dhamma*) followed in the *Vibhaṅga* and its contents are somewhat different from those of the *Dhammasaṅgaṇi*. It contains some terms and definitions not available in the *Dhammasaṅgaṇi.* The *Vibhaṅga* comprises the following eighteen chapters.[1]

i. *Khandha-vibhaṅga,*
ii. *Āyatana-vibhaṅga,*
iii. *Dhātu-vibhaṅga,*
iv. *Sacca-vibhaṅga,*
v. *Indriya-vibhaṅga,*
vi. *Paccayākāra-vibhaṅga,*
vii. *Satipaṭṭhāna-vibhaṅga,*
viii. *Sammappadhāna-vibhaṅga,*
ix. *Iddhipāda-vibhaṅga,*
x. *Bojjhaṅga-vibhaṅga,*
xi. *Magga-vibhaṅga,*
xii. *Jhāna-vibhaṅga,*
xiii. *Appamaññā-vibhaṅga,*
xiv *Sikkhāpada-vibhaṅga,*
xv. *Paṭisambhidā-vibhaṅga,*
xvi. *Ñāṇa-vibhaṅga,*
xvii. *Khuddakavathhu-vibhaṅga,* and
xviii. *Dhammahadaya-vibhaṅga.*

It is observed that the contents of the *dhamma* under all the chapters of the *Vibhaṅga* except *indriya-vibhaṅga, sikkhā vibhaṅga* and *paccaya-vibhaṅga,* have been enumerated in accordance with *suttanta-bhājanīya* (*suttanta*-classification), *abhidhamma-bhājanīya* (*abhidhamma*-classification), and *pañhā-*

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[1] Asl. 1. 12, p. 7.

pucchaka (catechism). The enumeration of *dhamma* on the basis of *suttanta-bhājanīya* is neither available in the *indriya-vibhaṅga* nor in *sikkhā-vibhaṅga*[1] while *pañhāpucchaka* is not available in *paccaya-vibhaṅga*[2].

(c) Dhātukathā: The *Dhatūkathā*, as suggested by the title, means 'talk on elements' or 'discussion on elements,' deals with various psychic phenomena i.e. *dhamma* and their relation to the *khandha* (aggregates), *āyatana* (bases), and *dhātu* (elements). The study is based on the following two considerations:–

(a) How are the *dhammas* included in the *khandha, āyatana and dhātu* divisions, and also how they are not? and

(b) How the *dhammas* associated with the contents of the *khandha, āyatana* and *dhātu* divisions, and also how they are not?

The book is divided into fourteen chapters[3], as under:

i. *Saṅgaho asaṅgaho,*
ii. *Saṅgahitena asaṅgahitaṁ,*
iii. *Asaṅgahitena saṅgahitaṁ,*
iv. *Saṅgahitena saṅgahitaṁ,*
v. *Asaṅgahitena asaṅgahitaṁ,*
vi. *Sampayogo vippayogo,*
vii. *Sampayuttena vippayuttaṁ,*
viii. *Vippayuttena sampayuttaṁ,*
ix. *Sampayuttena asampayuttaṁ,*
x. *Vippayuttena vippayuttaṁ,*
xi. *Saṅgahitena sampyuttaṁ vippayuttaṁ,*
xii. *Sampayuttena saṅgahitaṁ asaṅgahitaṁ,*
xiii. *Asaṅgahitena sampayuttaṁ vippayuttaṁ*, and
xiv. *Vippayuttena sangahitaṁ asangahitaṁ.*

(d) Puggalapaññatti: The *Puggalapañātti*, the smallest of the seven *Abhidhamma* books, provides the description of the types

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[1] 'Indriyavibhaṅge suttantabhājanīyaṁ natthi.........'
'Sikkhāpada vibhaṅge pi suttantabhājanīyaṁ natthi..........' –Ibid.

[2] 'Paccayākāravibhaṅgo chamattabhāṇavāro pañhāpucchanakaṁ panettha natthi." –Ibid.

[3] Ibid., 1.13, pp. 7-8.

of human being. Since it is not concerned with the study of *dhamma* but deals with conventional subjects like *puggala* etc, this book appears to be somewhat out of the stream of the *Abhidhamma-piṭaka.*[1] This book, however, in accordance with its subject matter, is written in the conventional language as used in the *Sutta-piṭaka.*

The book *Puggalapaññatti* is divided into six heads,[2] neamely:

i. *Khandha-paññatti,*
ii. *Āyatana-paññatti,*
iii. *Dhātu-paññatti,*
iv. *Sacca-paññatti,*
v. *Indriya-paññatti,* and
vi. *Puggala-paññatti.*

(e) Kathāvatthu: The *Kathāvatthu* is a work of Asokan period. It was composed by Moggaliputtatissa Thera, the president of the third Buddhist council held at Pāṭaliputra (modern Patna) under the patronaga of Asoka, the Great. It is said that this book was complied by the author as a polemical treatise against the schismatic monk-groups or schools existing in the third century B.C.

The book *Kathāvatthu* contains 219 controversies, divided into 23 chapters. The *Aṭṭhasālinī* maintains that the *Kathāvatthu* deals with one thousand sutta (five hundred orthodox and five hundred hetrodox)"[3].

(f) Yamaka: The *Yamaka* is a treatise dealing with the *dhamma* by means of the dual grouping of a question and its converse formulation which is strictly and uniformly adhered to from beginning to end.

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1. A Guide through the Abhidhamma-piṭaka, p. 57.
2. ".........Puggalapaññatti nāma. Sā Khandhapaññatti āyatanapaññatti dhātupaññatti saccapaññatti indriyapaññatti puggalapaññatti' ti chabbidhena vibhattā." –Asl. 1.14, p.8.
3. '.......Kathāvatthuppakaraṇaṁ nāma. Taṁ sakavāde pañca suttasatāni paravāde pañcā ti suttasahassaṁ samodhānetvā vibhattaṁ".

–Ibid., 1.15, p. 8.

The second question is framed generally by transporting the subject and the predicate of the first, just as we do in the immediate inference by conversion. Sometimes, the same process is followed taking the contradictory of both, by affixing the negative sign 'na' (not) . This presents complete inversion. They are in the forms:

(a) Is S P? (b) Is P S? and
(a) Is not-S not-P? (b) Is not-P Not-S?

The purpose of this pairing of questions is to determine the extension and intension of the two terms in their mutual relations.

The book has the following ten divisions:[1]

i. *Mūla-yamaka,*
ii. *Khandha-yamaka,*
iii. *Āyatana-yamaka,*
iv. *Dhātu-yamaka,*
v. *Sacca-yamaka,*
vi. *Saṅkhāra-yamka,*
vii. *Anusaya-yamaka,*
viii. *Citta-yamaka,*
ix. *Dhamma-yamaka,* and
x. *Indriya-yamaka.*

(g) Paṭṭhāna: The *Paṭṭhāna,* also known as *Mahāppakaraṇa*[2] (big book), is a treatise on the system of *paccaya* (relation), deals with the conditionality and dependent nature of all the mental and material phenomena of existence. This book provides a complete and detailed elucidation of *paṭicca-samuppāda* (dependent origination). Although the phenomena are not arranged here according to the twelve links of the *paṭicca-samuppāda,* but with reference to the twenty-four *paccayas* i.e. conditions. In nutshell, it explains clearly the relation between one *dhamma* and another which it invokes.

The book commences with an introduction enumerating and explaining the twenty four modes of conditionality *(paccaya)*

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1. Ibid. 1.16, p. 8.
2. Ibid., 1.17, p. 8.

which govern all the manifold phenomena of existence. The whole work is divided into the following four divisions:–

(i) *Anuloma-paṭṭhāna:* It studies the instances in which the *paccaya* relations exists between the *dhammas.*

(ii) *Paccanīya-paṭṭhāna:* It studies the instances in which the *paccaya* relations do not exists between the *dhammas.*

(iii) *Anuloma-paccanīya-paṭṭhāna:* It studies the instances in which some of the *paccaya* relations exist between the *dhammas*, but the others do not.

(iv) *Paccanīya-anuloma-paṭṭhāna:* It studies the instances in which certain *paccayas* (relations) do not exist between the *dhammas*, but the others do.

It is noteworthy that in each of the four divisions, the twenty four modes of conditionality are applied in due order to all phenomena of existence as per the schedule *(mātikā)* of the *Abhidhamma.*

On minute and detailed analysis of the *Abhidhamma-piṭaka,* we find therein the enumeration and discussion on four reals. In course of time, the same *dhamma* was enumerated in catechesical form in the book of the 1st-2nd century A.D., named the *Milinda-pañha.* In the 5th century A.D., a noted commentator Buddhadatta systematically analysed the subject-matter of the *Abhidhamma-piṭaka* in the books, the *Abhidhammāvatāra* and the *Rūparūpavibhāga.* Thereupon the people felt a need for a book dealing exclusively with the *dhamma* in brief. Ācaryia Anuruddha Mahāthera compiled the *dhamma* briefly in his book, named the *Abhidhammatthasaṅgaho* in the 11-12th century A.D. to fulfil the people's aspirations. The *Nāmarūpapariccheda* and the *Paramatthavinicchaya* are two other texts also ascribed to him. Further, it is believed that Anuruddha Mahāthera wrote another treatise in Sanskrit known as *Aniruddha-S'ataka.*

The name of Ācariya Anuruddha Mahāthera, the compiler of the *Abhidhammatthasaṅgaho,* is mentioned in the colophon

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1. '........iti Anuruddhācariyena racitaṁ Abhidhammathasaṅgahaṁ nāma pakaraṇaṁ. –Abhs. p. 180

of the work.[1] The style of his writing shows that he did not live before the 10th or 11th century A.D. (most probably the latter). The fact is also supported by the facts that Sāriputta, who lived in the reign of Pākrama-bāhu, the great (1164-97), compiled a paraphrase to the *Abhidhammatthasaṅgho* and that the work of Anuruddha bears no mention of the exploits of Pākrama (1164-97) whose greatness was extolled by all the writers of his period. Thus, we reach the conclusion that Anuruddhācariya's life may not be placed in time before that of the monarch or 11th Century A.D. Therefore, scholars agree in ascribing his existence in the beginning of the 12th Century A.D.[1]

Further certain other traditions also provide valuable evidences regarding Anuruddha Mahāthera's life. For instance, the Burmese tradition is of the view that Anuruddha Mahāthera was an elder of the Srilankā and wrote compendium at Mulāsome-vihāra, founded by Somādevi, the queen of Vaṭṭagāmanī (88-76 B.C.), and minister Mūla at Polannaruwā.[2]

The *Saddhammasaṅgaha* (14th Century A.D.) regards him as the author of the *Abhidhammatthasaṅgaho* and states that Anuruddha also wrote another work on the *Abhidhamma,* the *Paramatthavinicchaya.* He is thereat mentioned as having lived at *Kāñcipura (conjeevarama)*, reputed as the abode of commentator Dhammapāla[3] while the *Gandhavaṁsa* regards him as the author of three treatises on the *Abhidhamma*, the *Abhidhammatthasaṅgaha*, the *Paramatthavinicchaya* and *Nāmarūpaparicchedа,*[4] and mentions him among the Srilankan authors.[5] The *Sāsanavaṁsa* also regards him as a native of the Srinlanka.[6]

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[1] Comp of philosophy, P. VII (f.n.)

[2] Ibid

[3] Saddhamasṅgaha, p. 42, 62.

[4] 'Anuruddho nāmācariyo Parmatthavinicchayaṁ Nāmarūpaparicchedaṁ Abhidhammatthasaṅgaho pakaraṇaṁ ākasi" –G.V., p. 61., "....Paramatthavinicchayaṁ Nāmarūpaparicchedaṁ Abhidhammatthasaṅgahañca Anuruddhathero...." –Sāsanavaṁsa, p. 31.

[5] G.V., p. 67.

[6] op. cit.

Thus, the aforesaid pieces of evidence lead us to the conclusion that Ācariya Anuruddha Mahāthera lived in about the begining of the 12th century A.D., and he was the author of three works on the *Abhidhamma*. However, there is a controversy about the birth-place of Ācariya Anuruddha. The textual evidences as well as the oral traditions surviving among the Pāli scholars (past and present) in India go on to assert that Anuruddha was born, brought up and educated in India, probably in the south and wrote the treatise *Abhidhammatthasaṅgaho* living in a monastery at Kāñcipuram (Conjeevarama) famous from the time of the commentator Dhammapāla. It should, however, be noted that he received his monastic education as well as training in Early Buddhist Philosophy in Srilankā. In this way, he was well equipped with the two rich academic traditions, that of India and Srilanka.

The title of the book deserves special analysis. The title may be broken into three words: '*Abhidhamma*', '*attha*' and '*saṅgaha*'. The word *Abhidhamma* as stated earlier refers to the profound teachings of the Buddha. The word *attha,* though significant in many ways, is broadly indicative of the basic principles or the reals discussed in the Abhidhammic teachings. The term *saṅgaha* in present context conveys the brief exposition of. Thus, the meaning as derivable from the title is a brief exposition of the basic principles or reals explained in the Abhidhammic teachings of the Buddha. A careful analysis of the contents of the *Abhidhammatthasaṅgaho* reveals that the entire text is devoted in expounding on the four reals. Thus, the name as *Abhidhammatthasaṅgaho* appears to be fully justified.

The book *Abhidhammatthasaṅgaho* is divided into nine chapters which contain a brief description of the *dhamma*, mentioned throughout the *Abhidhamma-piṭaka.* Its first chapter *Cittasaṅgahavibhāga* begins with salutation to the triple Gems, the Buddha, the Saṅgha and the Dhamma. Thereupon, the four reals are introduced by the author –

"Tattha vuttābhidhammatthā catudhā paramatthato.
Cittaṁ, cetasikaṁ rūpaṁ nibbānamiti sabbathā.[1]"

Thereupon, the enumeration of the four reals begins. First of all, the consciousness, its division according to plane, class, root, feeling, volition, factors of *jhāṇa* etc. have been discussed.

The characteristics of the psychic factors, their classification, their association with the consciousness, and their combination in the consciousness have been discussed in the second chapter *Cetasikasaṅgahavibhāga.*

The classification of the consciousness from the stand point of feeling, root, function, object, base and door has been described in the third chapter of the book i.e. *Pakiṇṇakasaṅgahavibbāga.*

The course of cognition i.e. the process of the functioning of conscionsness in course of cognizing an object is the subject matter of the fourth chapter, named *Vīthisaṅgahavibhāga.*

The four types of the plane of existence, the four modes of life, the four kinds of action, and the four-fold advent of the death have been dealt with in the next chapter *Vīthimuttasaṅgahavibhāga.*

The analysis of the matter, its classification, enumeration etc. have been enumerated in the sixth chapter of the book, *Rūpasaṅgahavibhāga.* The concept of Eternal bliss has also been dealt here.

The seventh chapter *Samuccayasaṅgahavibhāga* deals with the various *Abhidhamma* categories, such as 'compedium of immoral categories' etc. in brief.

The law of dependent origination and that of causal relations have been presented in the eightth chapter *Paccayasaṅgahavibhāga.*

And, the last chapter *Kammaṭṭhānasaṅgahavibhāga* deals with the practice of mental culture,*samatha* (calm) and *vipassanā* (insight).

Thus, this book presents almost the same thing that the *Abhidhamma* contains. The presentation illustrates the state of suffering and the state of *Eternal bliss* by analysing them from different points of view. The Buddha himself states' *pubbe cāhaṁ bhikkhave, etarahi ca dukkhaṁ ceva paññāpemi dukkhassa ca nirodhaṁ ca.'*[1] Minute study of the four states also justifies this view. The first three states describe the man in suffering and the last is the state of eternal bliss where there is no suffering.

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[1] Abhs., 1.1., p. 1.

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[1] M.N. (I), p. 185.

CHAPTER 1

Cittasaṅgaha

(Compendium of Consciousness)

The *citta*, the first real, is the foremost point of interest for reaching the basics of the Abhidhamma philosophy. It has been given great importance in various Pāli texts. The *Dhammasaṅgaṇi*, the first book of the *Abhidhammapiṭaka*, as regards *citta*, states: *"Cakkhuviññāṇaṁ sotaviññāṇaṁ, ghāṇaviññāṇaṁ, jivhāviññāṇaṁ manodhātu, manoviññāṇadhātu–ime dhammā cittā"*.[1] It means *citta* is the name given to the sum total of *dvipañcaviññāṇa* (ten sense - perceptions)[2], *manodhātu* (mind-element)[3] and *manoviññāṇadhātu* (mind-perception-element)[4]. Commenting upon this, the noted commentator Buddhaghosa states that *citta* is that which cognizes an object-*"Ārammaṇaṁ cintetī'ti cittaṁ"*[5]. There are six kinds of objects namely, *rūpa* (visible), *sadda* (audible), *gandha* (odours), *rasa* (taste, sapid), *phoṭṭhabba* (touch) and *dhamma* (ideational)[6]. Here, it should be noted that *citta* does not automatically begin to cognize about these objects. Rather, the sense-organs help *citta* in the process of cognizing about the

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1. Dhs. 3.1.78 (A), p. 264.
2. The term 'dvipañcaviññāṇa' here refers to the ten sense-perceptions rootless moral and immoral consciousness.
3. It refers to a group of three consciousness consisting of two types of santīraṇa-citta (recipient consciousness), and pañcadvārāvajjana-citta (consciousness adverting at the five sense-doors).
4. The term 'manoviññāṇadhātu' refers to a group of seventy six consciousness in which the types of the citta known as 'dvipañcaviññāṇa', and 'manodhātu' are not included.
5. Asl. 3.33, p.53.
6. ..... rūpārammaṇaṁ, saddārammaṇaṁ gandhārammaṇaṁ, rasārammaṇaṁ phoṭṭhabbārammaṇaṁ, dhammārammaṇañceti chabbidhāni bhavanti," -Abhs, 3.19, p.56.

objects. These sense-organs are *cakkhu* (eye) *sota* (ear), *ghāṇa* (nose), *jivhā* (tongue), *kāya* (body) and *mana* (mind). It is these sense-organs which receive objects and carries their information to the *citta* (consciousness). More precisely, citta perceives *rūpa* through *cakkhu*, hears *sadda* through *sota*, smells *gandha* through *ghāṇa*, tastes *rasa* through *jivhā*, experiences *phoṭṭhabba* through *kāya* and grasps or knows *dhamma* through *mana*. Thus, the association of *citta* and sense organs is a must for the cognition of an object. That is why it is said that 'conciousness cannot see a form without eye and eye too cannot perceive a form without citta[1]. Therefore, it may be concluded that *citta* is that which cognizes *ālambana* (object) through the sense-organs.

It is, now, important to consider why *citta* has been placed the highest place in the hierarchy of the *reals* of the *Abhidhamma*. The reason for giving it priority is made explicit by the words of the Master. It appears that there is one definite goal before the Buddha, and there is a path of reaching it. The goal of life, according to the Buddhist tradition, is the attaining of *Nibbāna*, the state of eternal bliss. On attaining this one gets freedom from one's longings. This extinguishes the scorches of suffering. Consequently, a man finds himself in a state where only the peace prevails. The realisation of this state is a purely psychological event. It is said, "The consciousness in its intrinsic state is pure, luminous and free from all pollutions. It becomes polluted with the forces of incoming pollutions".[2] The polluting factors exist with it in multiple layers and envelope the luminous state of our *citta*. A man rightly proceeding on the path shown by the Buddha experiences a gradual weakening of these pollutants and ultimately it gets extinguished for ever. As result the *citta* becomes pure. By obtaining the purity of *citta* one acquires purity and is free from the bondage of repeated existence. Thus, a being is polluted because of the pollution of *citta* and is purified because of the purity of *citta*. While pondering over the primacy of the role of *citta* the Buddha has rightly observed-*"Cittasaṅkilesā, bhikkhave, sattā saṅkilissanti; cittavodānā visujjhanti"*.[1]

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[1] "Cakkhu rūpaṁ na passati acittakattā; cittaṁ na passati, acakkhukattā; dvārārammaṇsaṅghaṭṭe. pana cakkhu pasādavatthukena cittena passati."— Vsm. 1.48 p. 64-65.

[2] 'Pabhassaramidaṁ bhikkhave cittaṁ taṁ ca kho āgantukehi upakkilesehi upakkiliṭṭhaṁ –Asl. 345. p. 57

Further, the importance of the *citta* lies in its activity as a forerunner. The Buddha has clearly stated that "volition or consciousness *(cetanā)* is the action."[2] First of all, there arises a *citta* to do different things. This attitude of *citta* is manifested through the *kāya-dvāra* (physical-door) and *vaci-dvāra* (vocal-door). While the well directed *citta* brings happiness, the ill directed *citta* brings suffering.

The very first verse of the *Dhammapada* proceeds on the line that the physical and vocal activities are primarily regulated by the consciousness, the chieftant and fore-runner of all activities. If one acts or speaks with polluted consciousness, suffering follows him just like the wheels rolling behind the feet of the oxen.[3] On the other hand, the *Dhammapada* repeatedly states that a consciousness is fore-runner to all activities physical, vocal and mental. If any acts or speech is conducted through it, it generates happiness like the shadow of a man.[4] The activities of the consciousness suggest that the arising of the consciousness is a pre-condition and in the absence of its arousal neither the physical activities are possible nor the vocal and mental. They all are dependent upon the arousal of the consciousness.

Further, *citta* works both as a friend and an enemy. When wrongly directed, it does the sort of harm as is done by a fearful enemy. When rightly directed, it showers benefit as done by a good friend. The words of the Buddha are very clear on this

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1. S.N. Vol. 2-3 22-110, p. 367.
2. 'Cetanāhaṁ, bhikkhave, kammaṁ vadāmi' Asl. 3.116. p. 73
3. 'Manopubbaṅgamā dhammā, manoseṭṭhā manomayā.
   Manasā ce paduṭṭhena, bhāsati vā karoti vā.
   Tato naṁ dukkhamanveti, cakkaṁ va vahato padaṁ – Dpd. 1.1, p.1.
4. "Manopubbaṅgamā dhammā, manoseṭṭhā manomayā.
   Manasā ce pasannena bhāsati vā karoti vā.
   Tato naṁ sukkhamanveti, chāyā' va anapāyinī". –Ibid 1.2. p-2

issue: "Whatever harm an enemy does to his enemy in all the ten directions, the harm done by the consciousness when it is directed wrongly is greater; the parents, friends and well-wishers may do great good to their friend or son but the most good can be done by a consciousness which is rightly directed."[1]

Further, it is the essential ground for the origin of *cetasika* (psychic-factors) such as *vedanā* (feeling), *saññā* (perception) etc. No mental force i.e. *cetasika* functions without having its association. Even the understanding or grouping of various *rūpa* (material qualities) is possible only through it. Hence, it may be said that "everything is regulated by the consciousness."[2]

To sum up the nature of *citta*, cognizing the object is its characteristic, fore-running of all the states is its function, connecting the subject and object is its manifestation, and mental and material organism is its promixate cause.[3]

At this point, it seems pertinent to present the classification of the consciousness. In Pāli scriptures, several methods and considerations have been adopted to classify the consciousness. In its inherent characteristic of cognition *citta* is of single type. On the basis of *hetu* (root) it is classified in two parts, namely, *sahetuka-citta* (the consciousness associated with roots), and *ahetuka-citta* (the consciousness dissociated from roots). The *hetu* plays a great role in the functioning of *citta* as it is the underlying source of motivation. It is of six types viz; *lobha* (greed), *dosa* (ill-will), *moha* (delusion), *alobha* (non-greed or sacrifice), *adosa* (friendliness or amity) and *amoha* (knowledge). The *citta* associated with any one of the six roots is generally termed as *Sahetuka citta* (the consciousness associated with roots). The *citta* not

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[1] "Diso disaṁ yaṁ taṁ kayirā, verī vā verinaṁ.
Micchāpaṇihitaṁcittaṁ, pāpiyo naṁ tato kare.
No taṁ mātā pitā kayirā, aññe vā pi ca ñātakā.
Sammāpaṇihitaṁ cittaṁ seyyaso naṁ tato kare." Dpd 3.10.11 pp. 42-43

[2] Citena loko niyate, –SN. 1. p. 39.

[3] 'Lakkhaṇādito pana vijānanalakkhaṇaṁ cittaṁ pubbaṅgamarasaṁ. sandahanapaccupaṭṭhānaṁ, nāmarūpapadaṭṭhānaṁ. – Asl. 3.193. p. 92.

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associated with any one of them is known as *ahetuka citta* (the consciousness dissociated from roots).

From the stand-point of *jāti* (class), *citta* is generally classified into three groups, namely, *kusala-citta* (moral consciousness), *akusala-citta* (immoral consciousness), and *abyākata-citta* (non-moral consciousness).[1] As mentioned ealier, there are six types of *hetu–lobha, dosa, moha, alobha, adosa* and *amoha.* The first three types of the *hetu* are *akusala* (immoral roots) and the rest are *kusala* (moral roots). The *kusala-hetu* is also regarded as *abyākata* (non-moral roots). The *citta* associated with *akusala hetu* is termed as *akusala-citta* (immoral consciousness) and the *citta* associated with *kusala-hetu* is termed as *kusala-citta* (moral consciousness). The *abyākata-citta* (non-moral consciousness) is the technical name of the *vipāka-citta* (resultant consciousness) and *kriyā-citta* (inoperative consciousness). Hence, the *abyākata-citta* is also classified under two parts from the same point of view.[2] Thus, on the basis of *jāti* there are four divisions of the *citta-kusala, akusala, vipāka* and *kriyā.*

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But the most popular method of classifying the *citta* is *bhūmi*[3] (sphere). According to this method, the *citta* is of four types[4], namely;

Kāmāvacara-citta (sense-sphere-consciousness),
Rūpāvacara-citta (form-sphere-consciousness),
Arūpāvacara-citta (formless-sphere-consciousness), and
Lokuttara-citta. (supramundane-consciousness).

Apart from the above-mentioned classification of *citta,* some other types of the classification of *citta* are made on the basis of *vedanā* (feeling), *vatthu* (base), *ālambana* (object) etc[5].

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[1] ....jātivasena tividhaṁ–kusalaṁ, akusalaṁ, abyākātañca'.
–Vsm. 14.51, p. 999; V. 1.2.3.72, p. 58.

[2] 'Abyākataṁ jātibhedato duvidhaṁ vipākaṁ kiriyañca'.
– Ibid., 14.59, p. 1009.

[3] There are three the types of loka or Bhūmi (spheres). They are kāma-loka (sense-sphere), rūpa-loka (form-sphere) and arūpa-loka (formless-sphere).

[4] "Tattha cittaṁ tāva catubbidhaṁ hoti, kāmāvacaraṁ, rūpāvacaraṁ, arūpāvacaraṁ, lokuttarañce[illegible]" –Abhs. 1.2., p. 2., V. 1.2.3.72, p. 53.

[5] For detail see, Ch III.

The *Abhidhammatthasaṅgaho*, however, presents the classification of citta from the angle of *bhūmi* as this classification shows the gradual development of *citta* in the direction of attaining purification. As already mentioned, *citta* is divided into four grades on the basis of *bhūmi*, namely:

i. *Kāmāvacara-citta,*
ii. *Rūpāvacara-citta,*
iii. *Arūpāvaccara-citta,* and
iv. *Lokuttara-citta.*

I. KĀMĀVACARA-CITTA

Kāmāvacara-citta[1], as the name indicates, belongs to the *kāma-bhūmi* or *kāma-loka* (sense-sphere). It is the type of *citta* that moves about in the *kama-loka* for the enjoyment of sensual pleasure. 'Flickering is the common nature of this type of *citta.*'[2] It never remains idle for two consecutive moments at a particular place. It always wanders from one sense-door to another in order to enjoy the taste of various sense-objects just like a monkey that jumps from one branch of the tree to another one in course of tasting a number of fruits. In fact, it is very difficult to guard the *kāmāvacara-citta* as its speed is much greater than the lightning of thunder-storm. No barrier can hinder its speed. It flits up on its own will.

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[1] The term kākmāvacara-citta is composed of three words namely 'kāma', 'avacara' and 'citta'. 'Kāma' means 'desire'. 'Avacara' means frequents, moves about etc. while 'citta' means consciousness. Thus, the whole term kāmāvacaracitta denotes the consciousness which frequents the sense-sphere for the enjoyment or fulfilment of different sensual desires- "Tattah kāmetīti kāmo, kāmataṇhā; sā ettha avacarati āramaṇakaraṇavasenā' ti kāmāvacaraṁ".

or Kāmiyatīti vā kāmo, ekādasvidho kāmabhavo tasmiṁ yebhuyyena avacaratīti kamāvacaraṁ –ibid.

or "Kāmaḅhavo yeva vā kāmo ettha avacaratīti kāmāvacaro, tattha pavattaṁ pi cittaṁ nissite nissayavohārena kāmāvacaraṁ". –Ibid.

[2] Phandanaṁ caplaṁ cittaṁ, Dpd. 3.1, p. 33.

Kāmāvacara-citta comprises the fifty-four types[1] of *citta* which are classified under the following three groups;

A.	*Kāmāvacara-akusala-citta* (sense-sphere-immoral consciousness)	-	12
B.	*Kāmāvacara-ahetuka-citta* (sense-sphere-rootless consciousness)	-	18
C.	*Kāmāvacara-sobhana-citta* (sense-sphere-beautiful consciousness)	-	24 54

A. Kāmāvacara-Akusala-Citta

Akusala-citta (immoral-consciousness) is that type of *citta* which is not *kusala* (moral)[2]. It is just the opposite to *kusala* as enemity is opposed to friendliness. *Kusala* belongs to that species of words which include wholesome, faultlessness, skillful, productive of happy sentient results etc.[3] The *Aṭṭhasālinī* gives a vivid real life explanation of the same terms as follows: "*kusala* is that which causes contemptible things to be disturbed, to tremble, to shake off, and destroyed."[4] In other words, it is that which cuts off those evils found in a person under a contemptible condition.[5] *Or kusala* is that which takes immoral or contemptible things by the knowledge which reduces or eradicates contemptible things.[6] According to another position *kusala* is that which cuts off those contemptible things or evils that have arisen or that have not arisen like the *kusa* grass which cuts off hand with both edges.[7] *Kusala* effects a constructive safeguards against the contemptible things found in a being as the dawn and first ray of the great sun drives the darkness away.

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[1] 'Kāme..... catupaññāsa sabbathā,' –Abhs. 1.16, p. 16

[2] 'Na kusalā ti akusalā mittapaṭipakkhā amittā viya....' –Asl 2.10 p. 34.

[3] "Kusala saddo tāva ārogya-anavajja-cheka-sukhavipākesu dissati" –Ibid., 2.8, p. 33.

[4] "Kucchite pāpake dhamme salayanti' calayanti, kampenti viddhaṁsentīti kusalā. –Ibid., 2.10 pp. 33-34.

[5] "Kucchitena vā ākārena sayantī ti' kusā. Te akusalasaṁkhāte kuse lunanti chindantī' ti kusalā". Ibid.

[6] "Kucchitānaṁ vā sānato tanukaraṇato osāna-karaṇato ñānaṁ kusaṁ nāma. Tena kusena lātabbā' ti kusalā, gahetabbā pavattetabbā ti attho". –Ibid.

[7] "Yathā vā kusā ubhayabhāgagataṁ hatthappadesaṁ lunanti evamime pi upannānuppannabhāvena ubhayabhāgagataṁ saṁkilesapakkhaṁ lunanti. Tasmā kusā viya lunantī' ti pi kusalā." –Ibid.

Akusala citta, opposite to *kusala,* is incapable of containing, eradicating, reducing or suppressing any contemptible thing, because the three types of *akusala-hetu, lobha, dosa* and *moha,* are rooted in it. *Lobha* causes an attachment to an object, due to which one intends to grasp the property of other and also not to give his belongings to others. *Dosa* causes one to think of hurting others. And, *moha* covers the real nature of a thing. Under its influence a man fails to distinguish between right and wrong. Besides, it gives birth to *lobha* and *dosa.* It is, therefore, regarded as the primary root-cause of all the evils. It is, however, remarkable that *lobha, dosa* and *moha* never arise together and function simultaneously with a *citta* as the *lobha* and *dosa* are basically opposite in nature to each other. With a *citta* either *lobha* and *moha*; or *dosa* and *moha*, or *moha* alone arises. In this background, the *akusala citta* which refers to a group of twelve types of *citta*, may be classified under three heads:

a. *Lobhasahagatacitta or lobhamūlacitta*
(consciousness rooted in greed),
b. *Paṭighasampayuttacitta or dosamūlacitta*
(consciousness rooted in iii-will), and
c. *Momūhacitta or mohamūlacitta*
(consciousness rooted in Delusion).

(a) Lobhasahagatacitta: *Lobhasahagatacitta* refers to the group of eight types of *citta,*[1] rooted in *lobha* and *moha.* The *lobha* i.e. the sense of *'parassa bhandaṁ mamaṁ bhaveyya'* is dominant in these types of *citta.* This is why it is termed as *lobhasahagatacitta* and also as *lobhamulacitta.* It arises at the time when the object is pleasing, and capable to generate *lobha* in one's *citta.* The eight types of *lobhamulacitta* are:

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1. '....imāni aṭṭha pi lobhasahagatachittāni nā´ma'. –Abhs. 1.3, p.2.

(i) *Somanassasahagataṁ diṭṭhigatasampayuttaṁ asaṅkhārikaṁ*[1],

(ii) *Somanassasahagataṁ diṭṭhigatasampayuttaṁ sasaṅkhārikaṁ*[2],

(iii) *Somanassasahagataṁ diṭṭhigatavippayuttaṁ asaṅkhārikaṁ*[3],

(iv) *Somanassasahagataṁ diṭṭhigatavippayuttaṁ sasaṅkhārikaṁ*[4],

(v) *Upekkhāsahagataṁ diṭṭhigatasampayuttaṁ asaṅkhārikaṁ*[5]

(vi) *Upekkhāsahagataṁ diṭṭhigatasampayuttaṁ sasaṅkhārikaṁ*[6],

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[1] (Consciousness, accompanied by pleasure, connected with wrong views, and uninstigated or unprompted). When one without being induced by other or spontaneously enjoys the worldly things with delight and with wrong views that there is no evil in enjoying sensuous pleasures, such citta is termed as 'somanassasahgataṁ diṭṭhigatasampayuttaṁ asaṅkhārikaṁ'.

[2] (Consciousness, accompanied by pleasure, associated with wrong views, and instigated or prompted). When one is instigated by another to enjoy worldly things (sensual pleasures) and if he enjoys it with delight and conviction of wrong views, that nothing is wrong in enjoying sensuous pleasure, such consciousness is termed as 'somanassasahagataṁ diṭṭhigatasampayuttaṁ sasaṅkhārikaṁ.'

[3] (Consciousness accompanied by pleasure, dissociated from wrong views, and uninstigated). The consciousness which enjoys sensual pleasure delightfully without any inducement, and also without the wrong view that there is no evil in enjoying sensual pleasure, it termed as 'samanassahagataṁ diṭṭhigatavippayuttaṁ asaṅkhārikaṁ".

[4] (Consciousness, accompanied by pleasure, dissociated from wrong views, and instigated). The consciousness which enjoys sensual pleasure delightfully, without any conviction of wrong views but being induced by another is termed as 'somanassasahagataṁ diṭṭhigatavippayuttaṁ sasaṅkhārikaṁ'.

[5] (Consciousness, accompanied by indifference, associated with wrong views, and instigated). The consciousness which enjoys sensual pleasure with indifference and connected with wrong views but without being induced by another, is termed as "upekkhāsahagataṁ diṭṭhigatasampayuttaṁ asaṅkhārikaṁ."

[6] (Consciousness, accompanied by indifference, associated with wrong views, and instigated). The consciousness which being induced by another enjoys sensual pleasure with indifference and the wrong view that there is no evil in doing so, is termed as 'upekkhāsahagataṁ diṭṭhigatasampayuttaṁ sasaṅkhārikaṁ'.

(vii) *Upekkhāsahagataṁ diṭṭhigatavippayuttaṁ asaṅkhārikaṁ*[1] and

(viii) *Upekkhāsahagataṁ diṭṭhigatavippayuttaṁ sasaṅkhārikaṁ*[2].

Further, the above mentioned eight types of *akusala-citta* are also classified on the basis of the types of *vedanā* (feeling)[3], the presence or absence of *diṭṭhi* (wrong view) and the *saṅkhāra* (volition)[4] or the manner of their coming into being. On the basis of *vedanā*, the four consciousness are accompanied by *somanassa* and the rest are accompanied by *upekkhā*. When a person is pleased with his act or with the possible immediate result of his action, his consciousness is termed as *somanassasahagata*[5], On the other hand, one's citta is termed *upekkhāsahagata*[1] if one is neither pleased nor displeased with one's work or the possible immediate result of one's action.

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[1] (Consciousness, accompanied by indifference, dissociated from wrong views, and uninstigated). The consciouness which not being induced by other and connected with no wrong views enjoys sensual pleasure with indifference is termed as 'upekkhāsahagataṁ diṭṭhigatavippayuttaṁ asaṅkhārikaṁ'.

[2] (Consciouness, accompanied by indifference, dissociated from wrong vies, and instigated). The consciousness which enjoys sensual pleasure with indifference, on being induced by other and having no wrong views is termed as 'upekkhāsahagataṁ diṭṭhigatavippayuttaṁ sasaṅkhārikaṁ.'

[3] Vedanā is a state of mind which experiences the taste of an object. It is of five types namely; sukha-vedanā (happiness), somanassa-vedanā (pleasure), dukkha-vedanā (pain), domanassa-vedanā (displeasure) and upekkhā-vedanā (indifferent). For details see. pp. 170-172.

[4] For detail see. p. 27 f. n. 2.

[5] The term 'somanassasahagataṁ is composed of two words namely 'somanassa' and 'sahagata'. The term 'somanassa', composed of su (good) and mana (mind), literally, carries the meaning 'good mindedness,' but in the present context it implies pleasurable feeling which is purely mental. In order to explain it the Vibhāvinīṭikā states that-"Sundaraṁ mano...sumano.. tassa bhāvo somanassaṁ, mānasikasukhavedanāyetaṁ adhivacanaṁ" (vibht. p. 10) i.e. good mind is 'sumana' and the very nature (of delight or happiness) of it is 'somanassa .' On the other hand, 'sahagata' has different meanings such as corresponding nature, mingles, dependence, associated with etc. but here it implies 'accompanied by'. Thus, the term 'somanassasahagata' means accompanied by delight "Somanassena sahagataṁ somanassasahagataṁ."

Again, from the stand-point of *saṅkhāra* the four types of *akusala-citta* are *asaṅkhārika*[2] (uninstigated) and the rest are *sasaṅkhārika*[3] (instigated). If one performs an action of greed spontaneously i.e. without any hesitation, deliberation or being induced by any one, one's such *citta* is termed as *asaṅkhārika.* And if, one hesitates in doing an act or performs an action after deliberation or being induced by another, one's such *citta* is called *sasaṅkhārika.* For instance, if a person steals an apple without being induced by other or without any hesitation, his consciousness will be called *asaṅkhārika.* But if he steals an apple on being induced by other, his such *citta* will be regarded as *sasaṅkhārika.*

Similarly, on the basis of presence or absence of *diṭṭhi* (wrong view), the four types of *akusala-citta* are associated with it and the rest are dissociated from it. The *diṭṭhi* is that which perceives the thing in a distorted way just for the apparent gain. For instance, if someone with the view of obtaining apparent gain indulges in the act of sacrificing an animals at a certain place (temple etc.) or of gambling on a certain day (Diwali etc), his such view is termed as *diṭṭhi* which pretends to justify immorality. Hence, the *citta* which is associated with such view is called *diṭṭhigatasampayutta*[1]. And if the *citta* is dissociated from such view, it is known as *diṭṭhigatavipayutta.*

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[1] The term 'upekkhāsahagata' is composed of two words-'upekkhā' and 'sahagatā'. The term 'upekkhā implies another kind of feeling which is niether pleasurable nor painful. In fact, it is the kind of feeling which experiences both the pleasurable and pain evenly- 'Sukhadukkhānaṁ vā upetā yuttā aviruddhā ikkhā anubhavanaṁ upekkhā' (vibht - p. 11) on the other hand 'sahagatā' means 'accompanied by' Thus, upekkhāsahgata means 'accompanied by indifference'.

[2] To understand the term 'asaṅkhārika' (composed of 'a' and 'saṅkhārika'), it is essential to know the meaning of term 'saṅkhāra. The term 'saṅkhāra is purely a technical word. It carries several shades of meaning (for detail see A dictionary of Pali language p. 453-55) but here it is used in the sense of volition which co-ordinates or directs the activity of consciousness in respect of the object. However, on being qualified by the preffix 'a' it denotes the meaning of uninstigated or unaffected or unprompted.

[3] When the term 'saṅkhāra' is qualified by the prefix 'sa' it means instigated, induced, prompted etc.

(b) Paṭighasampayuttacitta: It is a group of the two types of citta, rooted in *dosa* and *mohā.* It is, however, named so because *dosa* i.e. the will to hurt other, is dominant in it. The two types[2] of *paṭighasahagatacitta* are:

(i) *Domanassasahagataṁ paṭighasampayuttaṁ asaṅkhārikaṁ*[3], and

(ii) *Domanassasahagataṁ paṭighasampayuttaṁ sasaṅkhārikaṁ*[4].

The said types of the *paṭighasampayutta-akusala-citta* are

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1. The term 'diṭṭhigatasampayutta' is composed of three words–'diṭṭhi', 'gata' and 'sampayutta'. The term 'diṭṭhi' (derived from dis, to see, to perceive) literally, means view, belief, opinion etc. When it is qualified by the term 'sammā' it means right view and when it is qualified by the term 'micchā', it means false view. But here the term diṭṭhi is used without any qualification in the sense of false-view (micchā-diṭṭhi). Micchā-diṭṭhi is that which sees the thing wrongly or in a distorted way 'Micchā passatīti diṭṭhī...micchādassanameva...diṭṭhī' (Vibht. p. 10). In fact, it is this type of view which pretend to justify immorality. The term, 'gata' has no independent meaning while the term 'sampayutta' denotes the meaning of combination, connection etc. Thus, the whole term 'diṭṭhigatasampayuttaṁ' means 'connected with wrong views.'
2. Abhs, 1.4, p.5.
3. (Consciousness, accompanied by displeasure, associated with antipathy or hatred, and unistigated). When one performs the act of killing himself or another with displeasure due to antipathy or hatred and if he is not being prompted or induced by another for doing so, such consciousness is termed as 'Domanassasahagataṁ paṭighasampayuttaṁ asaṅkhārikaṁ i.e. consciousness accompanied by displeasure, connected with hatred and uninstigated).
4. (Consciousness, accompanied by displeasure, associated with hatred or antipathy, and instigated). When one performs an immoral act rooted in hatred (i.e. killing himself or other) with displeasure due to aversion or antipathy and being instigated by other, his consciousness is termed as – 'Domanassasahagataṁ paṭighasampayuttaṁ sasaṁkhārikaṁ'.

associated with *domanassa*[1] (displeasurable feeling). When a person, being displeased with anything, begins to hate it, the displeasurable feeling that arises in his *citta* is termed *domanassasahagata* (accompanied by displeasure).

Besides, these types of *citta* are associated with *paṭigha*[2] (antipathy) because displeasurable feeling always arises with an urge to hurt or to annihilate the object of hate.

Again, each one of these two types of *citta is asaṅkhārika* (uninstigated) and *sasaṅkhārika*. An *akusala-citta*, rooted in *dosa*, is *asaṅkhārika* when a man performs the act of killing etc., unhesitatingly or without being induced by anyone else. For instance, if a man kills a snake as soon as he perceives it, his *citta* is *asaṅkhārika*. Similarly, if one performs the act of killing with some hesitation or being induced by others, one's such *citta* is termed *sasaṅkhārika*. For instance, if one kills a snake on being instigated by another, one's citta is *sasaṅkhārika*.

(c) Momūha citta: This is a group of the two types of *akusala-citta* rooted in *moha*, the essential factor or condition for all the *akusala-cittas* to arise. The two types of the *momūhacitta*[3] are:

(i) *Upekkhāsahagataṁ vicikicchāsampayuttaṁ*[4], and
(ii) *Upekkhāsahagataṁ uddhaccasampayuttaṁ*[5],

The perusal of *momūhacitta* reveals that they are associated with *upekkhā* (indifferent feeling). It is so because these types of *citta* are confused, dull and unable to perform any action. Consequently, *somanassa* or *domanassa* does not arise with them.

Further, one of the two types of *momūhacitta* is connected with *vicikicchā* (perplexity). This is because when *moha*

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[1] The term 'domanassa' implies the displeasurable feeling that arises due to the generation of deep antipathy towards an object. It is defined as. 'Duṭṭha mano....dumano, dumanassabhāvo domanassaṁ' (Vibht. p. 12) i.e. bad mindeness is 'duman' and the wrong nature of mind (i.e. hurting or harming other etc.) is 'domanassa'.

[2] The term 'paṭigha' indicates agressiveness or hurting or annihilating or harming others. 'Āramaṇe paṭihaññatīti paṭigho, doso'. –Vibht p. 12.

[3] Abhs. 1.5 p. 5

[4] (Consciousness, accompanied by indifferent, and associated with perplexity).

[5] (Consciousness, accompanied by indifferent, and associated with distraction).

(delusion) as per its characteristic puts a heavy curtain over our insight or knowledge, it is difficult to judge or understand a thing definitely as it gives rise to many doubts. For instance, when a person, due to *moha*, doubts the existence of the Buddha or the efficacy of *dhamma*, his *citta* is connected with *vicikicchā*.

Similarly, the second *momūhacitta* is connected with *uddhacca* (distraction). It is so because this *citta* cannot concentrate upon any object. For instance, if one fails to concentrate his attention on an object due to *moha*, his *citta* is connected with *uddhacca*.

It is here notable that the two types of *momūhacitta* are neither *asaṅkhārika* nor *sasaṅkhārika* as they are associated with *vicikicchā* and *uddhacca*, or being throughly confused, incapable in performing any action.

It is understandable, at this point, that out of twelve types of *akusala citta*, eight are rooted in greed, two in ill-will and two in delusion.[1]

B. Kāmāvacara-Ahetuka-Citta

The types of the *citta* which are not rooted in any *hetu* are called *ahetuka citta*. These types of *citta* are neither based on *kusala-hetu* nor on *akusala hetu*[2] because they arise either as the resultants of the actions, done in the past, or as functional consciousness when the *Arahatta* dwells on the sense-sphere. They are, in fact, more or less pure sensations. As a result they do not reach the *voṭṭhapana* stage of the course of cognition and, thus, remains feeble. Bhikshu J. kashyap remarks, "A feeble consciousness, in which the subject is not fully self aware, cannot be rooted in *hetus*. It is, therefore, called *ahetuka-cittā*.[3] Bhikshu J. Kashyapa, further, remarks; "These sensations are very commonly seen to be different in different persons, though they may have originated from the identical stimuli. The same thing appears very pleasant to one but quite repulsive to the other. The same colour or taste often appears quite differently to different persons. What is it due to? The *Abhidhamma* holds that it is due to the difference of *vipāka* or *karmic* result of previous life in different persons. If the sensation yields a pleasing feeling, it should be thought that it is a *kusala-vipāka-citta* or a resultant consciousness of previous good *karma*. And, if the sensation yields an unpleasant feeling, it should be thought that it is *akusala-vipāka-citta* or a resultant consciousness of previous bad *karma*.[1]" Similarly, when the *Arahatta* types of person dwell on the sense-sphere, their consciousness also arise without any *hetu*. Hence, in this background there are the following three categories of the *ahetuka-citta*.

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[1] "Aṭṭhadhā lobhamūlāni dosamūlāni ca dviddhā.
Mohamūlāni ca dveti dvādasākusalā siyuṁ." – Abhs. 1.6, p. 6.

[2] "Tatheva pavatto natthi etsaṁ hetū ti ahetukā". Asl. 2.39, p. 40.

[3] The Abhidhamma philosophy, Vol. I. p. 16.

(a)	*Ahetuka-akusala-vipāka-citta* (rootless-immoral-resultant-consciousness)	-	07
(b)	*Ahetuka-kusala-vipāka-citta* (rootless-moral-resultant-consciousness)	-	08
(c)	*Ahetuka-kriyā-citta* (rootless-inoperative-consciousness)	-	03
			18

It is understandable that *ahetuka-citta* consists of *vipāka* and *kriyā citta*. Now, the question arises that when the types of *ahetuka-citta* are not rooted in any type of *hetu*, why are they termed as *akusala* and *kusala vipāka*, and how do they function? Two reasons can be given as an answer to these questions. First, they arise not because of the present state of *citta* but because of the action done in the past. As the *Abhidhamma* maintains when we do something with moral or immoral *citta*, it reaps similar *vipāka citta* (resultant-consciousness). So, keeping this view in mind, it may be said that the *ahetuka* types of the *citta* function on the basis of the previous moral and immoral deeds. The moral and immoral deeds, done in the past, exercise their influence on the present moment and due to the force of these action, the *ahetuka-citta* is activated. Secondly, the origination of *hetu* is possible only then, the nature of an object is established precisely, which happens only in the stage of *voṭṭhapana.* Since the types of *ahetuka-citta,* when arise, donot reach the stage of *voṭṭhapana,* any type of *hetu* does not function with them. Therefore, the types of *citta,* fall under this category, are known as *ahetuka-citta.*

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[1] Ibid. p. 6.

(a) Ahetuka-akusala-vipāka-citta: Ahetuka-akusala-vipāka-citta connotes a group of the seven types of *citta* that arise due to the appearance of an *aniṭṭhālambana* (disagreeable object). The seven *ahetuka-akusala-cittas*[1] are:

(i) *Upekkhāsahagataṁ cakkhuviññaṇaṁ*[2],
(ii) *Upekkhāsahagataṁ sotaviññāṇaṁ*[3],
(iii) *Upekkhāsahagataṁ ghāṇaviññāṇaṁ*[4],
(iv) *Upekkhāsahagataṁ jivhāviññāṇaṁ*[5],
(v) *Dukkhasahagataṁ kāyaviññāṇaṁ*[6],
(vi) *Upekkhāsahagataṁ sampaṭicchanacittaṁ*[7], and
(vii) *Upekkhāsahagataṁ santīraṇacittaṁ*[8].

The first five types of *ahetuka-akusala-vipāka-citta* are purely sensations of the external stimuli that arise from within, when we receive a stimulus i.e. *ālambana.* If the sensation is visual, it is called *cakkhu-viññāṇa;* if it is audible, it is called *sota-viññāṇa;* if it is odorous, it is called *ghāṇa-viññāṇa;* if it is sapid (gustatory), it is called *jivhā-viññāṇā;* if it is tangible (tactile) it is called *kāya-viññāṇa.* In regard to *cakkhu-viññāṇa* etc. the *Aṭṭhasālinī* says, "*Cakkhuviññāṇaṁ ti kāraṇabhūtassa cakkhussa viññāṇaṁ,*

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1. Abhs. 1.7, p. 6
2. Eye consciousness accompanied by indifferent.
3. Ear consciousness accompanied by indifferent.
4. Nose consciousness accompanied by indifferent.
5. Tongue consciousness accompanied by indifferent.
6. Body consciousness accompanied by pain.
7. Receiving consciousness accompanied by indifferent.
8. Investigating consciousness accompanied by indifferent.

cakkhuto vā pavattaṁ, cakkhusmiṁ vā nissitaṁ viññāṇaṁ' ti cakkhuviññāṇaṁ. Parato sotaviññāṇādīsu pi eseva nayo".[1]

Apart from the five types of *viññāṇa ahetuka-akusala-vipāka-citta* the two more are *sampaṭicchana* and *santīraṇa citta. Sampaṭicchana* is that moment of *citta* which accept or receives an object after *pañcadvārāvajjana.*[2] This is why it is defined as *"Pañcaviññāṇaggahitaṁ rūpādi-ārammaṇaṁ sampaṭicchati tadākārappavattiyā ti sampaṭicchanaṁ".*[3]

Santīraṇa is that type of *citta* which investigates an object. It arises, after *sampaṭicchana*, when the mind begins to reflect on the object trying to understand it in the light of its previous experiences. It is defined as *"Sammā tīraṇaṁ santīraṇaṁ tulanaṁ vimaṁsanaṁ ti attho"*[4] It is also defined as *"Sammā tīreti yathāsampaṭicchitaṁ rupādi-ārammaṇaṁ vimaṁsatīti santīraṇaṁ".*[5]

It is obvious that the types of *ahetuka-akusala-vipāka-citta,* except *kāya-viññāṇa,* are associated with *upekkhā.* This is so because the nature of the objects of these types of *citta* are not determind. In such a state, as per the *Abhidhamma*-tradition, the experience of *upekkhā-vedanā* is a natural phenomena. *Kāya-viññāṇa* is always accompanied by pain as body generally feels either pain or pleasure. This depends upon the nature of the object. If the object is agreeable, body experiences happiness or pleasure and if the object is disagreeable, body experiences pain. Since the object in respect of the immoral-resultant type of *kāya-viññāṇa,* according to the *Abhidhamma* -tradition, is disagreeable, we find the *kāya-viññāṇa* accompanied by pain.

Further, the five types of the *ahetuka-akusala-vipāka-citta* are dependent on the five senses, e.g. *cakkhu, sota, ghāṇa, jivhā*

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1. "Visual awareness is cognition by sight, or a cognition proceeding from, or seated in the eye. This holds for the other senses also".

–Asl. 3.571-572, p. 212.

2. "The moment of consciousness which turns towards one of the five sense objects is called the pañcadvārāvajjana."
3. Vibht, p. 1.6.
4. Ibid.
5. Ibid.

and *kāya*. As they are comparatively weak, they are accompanied by neutral feeling, *upekkhā*. An exception is *kāya-viññāṇa* which is accompanied by *dukkha*.

(b) *Ahetuka-kusala-vipāka-citta- Ahetuka-kusala vipāka-citta*[1] refers to a group of the eight types of *citta*, namely;

(i) *Upekkhāsahagataṁ cakkhuviññāṇaṁ*[2],
(ii) *Upekkhāsahagataṁ sotaviññāṇaṁ*[3],
(iii) *Upekkhāsahagataṁ ghāṇaviññāṇaṁ*[4],
(iv) *Upekkhāsahagataṁ jivhāviññāṇaṁ*[5],
(v) *Sukhasahagataṁ kāyaviññāṇaṁ*[6],
(vi) *Upekkhāsahagataṁ sampaṭicchanacittaṁ*[7],
(vii) *Somanssasahagataṁ santīraṇacittaṁ*[8] and
(viii) *Upekkhāsahagataṁ santīraṇacittaṁ*[9].

Among the eight types of *ahetuka-kusala-vipāka-citta,* six are accompanied by *upekkhā,* one is associated with *sukha* and the other with *somanassa.* It may be questioned that 'what is the reason behind these different associations? An answer may be that when the nature and form of an object is not clear and determined, the occurrence of *upekkhā* is a natural phenomena. Similarly, about *kāya-viññāṇa*, the *Ābhidhammikas* believe that the body is gross; when adaptable or agreeable object appears before it, it experiences happiness. The feeling of indifferent does not arise with it because it *(kāya-viññāṇa)* arises as a resultant of the moral acts, done in the past accompanied by happiness.

Again, we find one of the two types of *saṇtīraṇa-citta* is accompanied by *somanassa.* This is so, because the object in this case, is completely adaptable and, in spite of the ambiguity of the object, we get much pleasure. It may also be noted that in the *ahetuka-akusala-vipāka-citta* there is only one type of *santīraṇa-citta* while in the *ahetuka-kusala-vipāka-citta* there are two types of *santīraṇa-citta* viz., 'Investigating consciousness, accompanied by (mental) pleasure' and 'Investigating consciousness, accompanied by indifferent'. Why is this so? This is so because of the nature of the object of those types of *citta*. The object of *akusala-vipāka-citta* is always unadaptable. The *santīraṇa-citta*, found in this group, is accompanied by *upekkhā*. In the *kusala-vipāka-citta*, when the object is exceedingly beautiful, there arises the 'Investigating resultant consciousness accompanied by mental pleasure.' But when the object is adaptable, but not understandable, an 'Investigating resultant consciousness accompanied by indifferent' arises.

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[1] Abhs. 1.8, pp. 8-9.
[2] Eye consciousness accompanied by indifferent.
[3] Ear consciousness accompanied by indifferent.
[4] Nose consciousness accompanied by indifferent.
[5] Tongue consciousness accompanied by indifferent.
[6] Receiving consciousness accompanied by pain.
[7] Eye consciousness accompanied by indifferent.
[8] Investigating consciousness accompanied by mental pleasure.
[9] Investigating consciousness accompanied by indifferent.

It is significant to note here that, though, the aforesaid fifteen types of *ahetuka-citta* are resultant of the past action, they may not be understood as resultant only in themselves. They may be active consciousness, to be appeared in different moments.

(c) Ahetuka-kriyā-citta: The *citta* which does not yield any resultant is termed *kriyā-citta*. It effects no *kamma* (action) as it is only functional.[1] It is experienced only by the *Buddha* and the *Arahattas*. This is, because they reach such a state (i.e. Buddhahood and arahattahood) only after the total negation of *taṇhā* (desire). In absence of desire, their *citta* yield no result in any sphere and are, therefore, termed as *kriyā-citta*. There are, however, the two types of *citta, pañcadvārāvajjana* and *manodvarāvajjana*, are not only experienced by the *Arahattas* but also by the *puthujjana* (ordinary people). Sometimes, it is seen that the object which appears in the range of a sense-organ does not achieve full cognition because it is of very short duration and thus, fails to make any impression. Hence, one's consciousness, on account of yielding no result is also termed as

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[1] "Tattha kriyā ti karaṇamattaṁ –Asl. 3.659, p. 237.

kriyā-citta. Keeping this view in mind, it may be possible that these two types of *citta* do not belong to the *Arahattas.*

There are three types of *ahetuka-kriyā-citta*[1], namely,

(i) *Upekkhāsahagataṁ pañcadvārāvajjanacittaṁ*[2],
(ii) *Upekkhāsahagataṁ manodvārāvajjanacittaṁ*[3], and
(iii) *Somanassasahagataṁ hasituppādacittaṁ*[4].

Pañcadvārāvajjana is that types of *citta* which arises when an object comes within the range of one of the doors of the five senses. It arises to discover which door the object has come in through. Hence, it is termed as *pañcadvārāvajjana citta.*

Similarly, the *citta* which traces the object that appears through the mind-door is termed as *manodvārāvajjana.*[5] These two types of *citta* are accompanied by indifferent feeling as they are of short duration, and, thus, too feeble to cause pleasure or displeasure.

On the other hand, *hasituppādacitta* is a type of *citta* which is peculiar to the *Arhattas* only. It is merely laughter which is caused by an ineffective (inoperative) type of *citta.* In fact, there are thirteen types[6] of *citta* which cause laughter, viz.,

(i)	*Somanassasahagata akusala-citta*[7],	-	04
(ii)	*Somanassasahagata kusala-citta*[8],	-	04
(iii)	*Somanassasahagata kriyā-citta*[9],	-	04
(iv)	*Somanassasahagata hasituppāda-citta*[10]	-	01
			13

Out of these, the four types of *akusala-citta* accompanied by pleausre, and the four types of *kusala-citta* of sense-sphere accompanied by pleasure, cause laughter in the *puthujjanas*. The *Sotāpanna*, the *Sakadāgāmī* and the *Anāgāmī* may smile with one of the two types of *akusala-citta* disconnected with wrong views and accompanied by pleasure, or with one of the four types of moral consciouness. The *Arahatta* and the *Pacceka-Buddha* may smile with one of the four types of *kāmāvacara-kriyā-citta* or with *hasituppāda-citta*, while the *Buddha (Sammā-sambuddha)* smile with one of the two types of *kriyā-citta* accompanied by knowledge and pleasure. In-fact, the *hasituppāda-citta*, experienced by the *Arahattas*, is nothing but innocent laughter.

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[1] Abhs. 1.9, p. 9.
[2] Five-sense-door adverting consciousness accompanied by indifferent.
[3] Mind-door-adverting consciousness accompanied by indifferent.
[4] Smile-producing consciousness accompanied by pleasure.
[5] It is also known as 'voṭṭhapana-citta'.
[6] A treatise on Buddhist Philosophy, p. 27.
[7] Immoral consciousness accompanied by pleasure.
[8] Moral consciousness of sense-sphere accompanied by joy.
[9] Inoperative consciousness of sense-sphere accompanied by pleasure.
[10] Smile-producing consciousness accompanied by pleasure.

The sum and substance of the aforesaid discussion is that the seven types of the immoral resultants, the eight types of the moral resultants, and the three types of inoperative consciousness constitute the eighteen types of rootless consciousness.[1]

C. Kāmāvacara-sobhana-citta

Apart from the twelve types of *akusala-citta* and eighteen types of *ahetuka-citta*, the remaining fifty-nine types of *citta* are termed as *sobhana-citta* (beautiful-consciousness).[2] They are termed so because they yield good resultant and are rooted in three moral roots, namely, *alobha* (sacrifice or generosity), *adosa* (loving-kindness) and *amoha* (knowledge). It should be noted here, that the term *sobhana* (beautiful), in the Pāli scripture, has nowhere been used in this sense. It seemes that Anuruddhacāriya, the author of the *Abhidhammatthasaṅgaho*, has introduced this term to differentiate *kusala-citta, from akusala-citta* and *ahetuka-citta*. *Sobhana-citta* consists of *kāmāvacara-sobhana citta* (24), *rūpāvacara-sobhana-citta* (15), *arūpāvacara-sobhana-citta* (12) and *lokuttara-sobhana-citta* (8).

Out of these types of *sobhana-citta*, *kāmāvacara-sobhana-citta* (beautiful-consciousness of the sense-sphere) has been

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1. "Sattākusalapākāni puññapākani aṭṭhadhā.
   Kriyācittāni tiṇī ti aṭṭhārasa ahetukā". –Abhs. 1.10, p. 11.
2. "Pāpāhetukamuttāni sobhanānī' ti vuccare.
   Ekūnasaṭṭhi cittāni athekanavutī' pi vā" –Abhs. 1.11, p. 11.

discussed first. The perusal of the *Abhidhammatthasaṅgaho* reveals that *kāmāvacara-sobhana-citta* consists of the twenty four types[1] of *citta* which are further sub-divided into three groups namely;

(a) *Kāmāvacara-kusala-citta* - 08
(sense-sphere moral consciousness)
(b) *Kāmāvacara-vipāka-citta* - 08
(sense-sphere resultant consciousness)
(c) *Kāmāvacara-kriyā-citta* - 08
(sense-sphere inoperative consciousness)

(a) Kāmāvacara-kusala-citta

This is a group of the eight types of *citta* which not only suppress or eradicate evil found in a person but also bring forth agreeable effects (results) because of their association with the three moral roots, *alobha, adosa* and *amoha. Alobha* is a sublime stage of a feeling in our mind which can act to save a person from every kind of discomfort. The evil is the outcome of our selfish desires. Once we start desiring everybody's comfort, our actions become wiser and more unselfish. The unselfish man puts himself in the position of others and tries to feel like they do. Once we get rid of egocentric feelings in favour of altruism the state of *alobha* is reached. In other words, our every action and thought becomes directed towards the good, peace and happiness of others in the state of *alobha*.

Adosa is the second underlying motivation of the *kusala-citta*. It is a kind of friendliness which is essential for good action. While loving, one should not distinguish among beings on the basis of caste, colour, creed, knowledge, nature and wealth. It should be spontaneous and universal. "Love or good-will should be like a mother's protecting her child even at the risk of her own life. It should be without measure, unmixed with any feeling of opposing interest."[2] This state of our mind is the best of all states.

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[1] "Vedanāñāṇasaṅkhārabhedena catuvīsati.
Sahetukāmāvacarapuññapākakriyā matā". –Abhs, 1.15, p. 15.

[2] "Mātā yathā niyaṁ puttaṁ āyusā ekaputtamanurakkhe.
Evaṁ--pi sabbabhūtesu, mānasaṁ bhāvaye apparimānaṁ.
–KN (KP Vol. 1.9.7., p. 12; Snpt., 1.8.7 p. 291.

Amoha is the power of seeing things as they are in reality. It also includes the right way of considering the problems of life. This state is reached only when one has conquered greed, anger and delusion after which one becomes conscientious and ever eager for the welfare of others. All aspects of immorality disappear and his every action becomes more wise. *Amoha* helps a person like a compass that helps a mariner in a dark night to find the right direction in the mid-ocean. When there are no other ways, *amoha* enables a man to find his way to *Nibbāna*, the real peace and happiness.

Kāmāvacara-kusala-citta comprises the eight types[1] of *citta*, namely;

(i) *Somanassasahagataṁ ñāṇasampayuttaṁ asaṅkhārikaṁ*[2]
(ii) *Somanassasahagataṁ ñāṇasampayuttaṁ sasaṅkhārikaṁ*[3],
(iii) *Somanassasahagataṁ ñāṇavippayuttaṁ asaṅkhārikaṁ*[4],
(iv) *Somanassasahagataṁ ñāṇavippayuttaṁ sasaṅkhārikaṁ*[5],
(v) *Upekkhāsahagataṁ ñāṇasampayuttaṁ asaṅkhārikaṁ*[6],
(vi) *Upekkhāsahagataṁ ñāṇasampayuttaṁ sasaṅkhārikaṁ*[7],
(vii) *Upekkhāsahagataṁ ñāṇavippayuttaṁ asaṅkhārikaṁ*[8],
(viii) *Upekkhāsahagataṁ ñāṇavippayuttaṁ sasaṅkhārikaṁ*[9].

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[1] Abhs. 1.12, p. 12.

[2] Consciousness, accompanied by pleasure, associated with knowledge, and uninstigated.

[3] Consciousness, accompanied by pleasure, associated with knowledge, and instigated.

[4] Consciousness, accompanied by pleasure, dissociated from knowledge, and uninstigated.

[5] Consciousness, accompanied by pleasure, dissociated from knowledge, and instigated.

[6] Consciousness, accompanied by indifferent, associated with knowledge, and uninstigated.

[7] Consciousness, accompanied by indifferent, associated with knowledge, and instigated.

[8] Consciousness, accompanied by indifferent, dissociated from knowledge, and uninstigated.

[9] Consciousness, accompanied by indifferent, dissociated from knowledge, and instigated.

These eight types of *kāmāvacara-kusala-citta* perform various types of moral actions, such as helping the poor and needy, giving shelter to the destitute, saving creatures from distress and destruction, serving one's parents and elders, worshipping the *Buddha*, listening to the inspiring discourses on the *Dhamma*, observance of moral precepts, following the moral precepts etc. They perform such actions because they are essentially based on the moral roots, namely *alobha* and *adosa*. No doubt, *amoha* is the basis of all the types of *kusala-citta* excluding those which are dissociated from knowledge. Hence, when the types of *kusala-citta* are classified, it is found that the four types of *citta* are rooted in all the three types of moral roots while the other four are based on two roots only. All types of *kusalsa-citta* associated with knowledge are based on all the three moral roots. Similarly, all types of the moral consciousness of sense plane, which are dissociated from knowledge, arise basing on only two moral roots, as *amoha* is not found therein. Here one may ask how these types of *citta* are moral in the absence of moral root *amoha*? An answer to this may be that the presence of other *kusala-cetasika* makes them moral.

On the basis of *vedanā* the *kāmāvacara-kusala-citta* may be classified under two groups. The first groups is of those four types of *citta* which are accompanied by somanassa (mental pleasure). And, the second group is of those four types of *citta* which are accompanied by *upekkhā* (indifferent). A man's *citta* is accompanied by *somanassa* if he, in the process of doing meritorious or virtuous acts, finds that the receiver is of his liking or because he feels contentment in doing virtuous acts. On the contrary, if a man, in spite of knowing that the receiver is not of his liking, performs the act of charity or kindness just for the sake of formality, his *citta* is accompanied by *upekkhā*.

Further, from the stand point of knowledge, the four types of the *kusala citta* are associated with the knowledge while the remaining four are dissociated from it. One's *citta* is associated with knowledge when one performs the act of charity keeping three aspects in mind, namely; (i) the reveiver is virtuous, meritorious or suitable, (ii) the act of charity yields good results and (iii) he has *dāna-citta* (alms-giving-consciouness), or he has the nature of a donor. On the other hand, when one performs the act of charity or kindness being indifferent from the above-mentioned aspects, the *citta* is dissociated from knowledge.

On the basis of *saṅkhāra* (instigation), the four types of *kusala-citta* are *asaṅkhārika* and the four are *sasaṅkhārika.* One's *citta* is termed *asaṅkhārika* if one performs a good act spontaneously or without being induced by another. For instance, if a man, seeing someone drowning in the river, at once jumps into the river and saves him, his *citta* is called *asaṅkhārika.* On the other hand, if a child salutes a monk on bing told by his mother to do so, his *citta* is *sansaṅkhārika.*

(b) Kāmāvacara-vipāka-Citta

The system of Abhidhamma-philosophy maintains that whenever there arises a *citta*, it yields similar resultant *vipāka.* Since the eight types of *kusala-citta* are aroused, the eight types of *kusala-vipāka-citta* are evoked. They are similar in true sense of the term. It means if a *citta* is accompanied by pleasure, associated with knowledge and uninstigated, it produces a resultant consciousness accompanied by pleasure, associated with knowledge and uninstigated. It is in this way that the doer of the moral types of consciousness reaps similar fruit. As result, the eight types[1] of *kāmāvacara-vipāka-citta* are:

(i) *Somanassasahagataṁ ñāṇasampayuttaṁ asaṅkhārikaṁ vipāka cittaṁ,*[2]

(ii) *Somanassasahagataṁ ñāṇasampayuttaṁ sasaṅkhārikaṁ vipāka cittaṁ,*[3]

(iii) *Somanassasahagataṁ ñāṇavippayuttaṁ asaṅkhārikaṁ vipāka cittaṁ,*[4]

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[1] Abhs. 1.13, p. 13

[2] Resultant consciousness accompanied by pleasure, associated with knowledge, and unistigated.

[3] Resultant consciousness accompanied by pleasure, associated with knowledge, and instigated

[4] Resultant consciousness accompanied by pleasure, dissociated from knowledge, and uninstigated.

(iv) *Somanassasahagataṁ ñāṇavippayuttaṁ sasaṅkhārikaṁ vipāka cittaṁ,*[1]
(v) *Upekkhāsahagataṁ ñāṇasampayuttaṁ asaṅkhārikaṁ vipāka cittaṁ,*[2]
(vi) *Upekkhāsahagataṁ ñāṇasampayuttaṁ sasaṅkhārikaṁ vipākacittaṁ,*[3]
(vii) *Upekkhāsahagataṁ ñāṇavippayuttaṁ asaṅkhārikaṁ vipāka cittaṁ,*[4] and
(viii) *Upekkhāsahagataṁ ñāṇavippayuttaṁ sasaṅkhārikaṁ vipāka cittaṁ,*[5]

Here, it may be noted that, in addition to the above-mentioned eight types of *vipāka-citta,* the eight types of *ahetuka-kusala vipāka-citta* are also the due effects of the *kusala-citta.* But the latter types of *citta* are not included in the *sobhana-citta* as they are the resultant of the actions of the previous life. In this regard, it should also be noted that good acts, done during the course of the current life, determine the *saṅkhāra* (mental disposition) of a man in his next birth. Examples are: a man is of a philanthropic nature, because his acts in his previous life were conditioned by a strong *alobha*; of a miserly nature, because his acts in his previous life were conditioned by a very weak *alobha*; a man is of a very compassionate and loving nature, because his acts in his previous life were conditioned by a strong *adosa*, and of an irritative and quarrelsome nature, because his acts in his previous life were conditioned by a very weak *adosa*; a man is of a sharp intellect and clear understanding, because his acts in his previous life were conditioned by a strong *amoha*, and a dullard, because his acts in his previous life were conditioned by a weak *amoha.*

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[1] Resultant consciousness, accompanied by pleasure, dissociated from knowledge, and instigated.

[2] Resultant consciousness, accompanied by indifferent, associated with knowledge, and uninstigated.

[3] Resultant conscioueness, accompanied by indifferent, associated with knowledge, and instigated

[4] Resultant consciousness accompanied by indifferent. dissociated from knowledge, and unistigated

[5] Resultant consciousness accompanied by indifferent, dissociated from knowledge, and instigated.

(c) Kāmāvacara-kriyā-citta

Kriyā-citta, as mentioned earlier, is a type of the consciousness which does not yield any resultant as it is experienced only by the *Buddha* and the *Arhattas*. It is so because they reach such state only after eliminating desires. Hence, their *citta*, in spite of performing *kamma* in the sense-sphere, does not yield any result and is known as *kriyā-citta*. There are eight types[1] of the *kāmāvacara-kriyā-citta*, namely;

(i) *Somanassasahagataṁ ñāṇasampayuttaṁ asaṅkhārikaṁ kriyā cittaṁ,*[2]
(ii) *Somanassasahagataṁ ñāṇasampayuttaṁ sasaṅkhārikaṁ kriyā cittaṁ,*[3]
(iii) *Somanassasahagataṁ ñāṇavippayuttaṁ asaṅkhārikaṁ kriyā cittaṁ,*[4]
(iv) *Somanassasahagataṁ ñāṇavippayuttaṁ sasaṅkhārikaṁ kriyā cittaṁ,*[5]
(v) *Upekkhāsahagataṁ ñāṇasampayuttaṁ asaṅkhārikaṁ kriyā cittaṁ,*[6]
(vi) *Upekkhāsahagataṁ ñāṇasampayuttaṁ sasaṅkhārikaṁ kriyā cittaṁ,*[7]
(vii) *Upekkhāsahagataṁ ñāṇavippayuttaṁ asaṅkhārikaṁ kriyā cittaṁ,*[8] and
(viii) *Upekkhāsahagataṁ ñāṇavippayuttaṁ sasaṅkhārikaṁ kriyā cittaṁ.*[9]

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[1] Abhs. 1.13, p. 13.
[2] Inoperative consciousness, accompanied by pleasure, associated with knowledge, and uninstigated.
[3] Inoperative consciousness, accompanied by pleasure, associated with knowledge, and instigated.
[4] Inoperative consciousness, accompanied by pleasure, dissociated from knowledge, and uninstigated.
[5] Inoperative consciousness, accompanied by pleasure, dissociated from knowledge, and instigated.
[6] Inoperative consciousness, accompanied by indifferent, associated with knowledge, and uninstigated.
[7] Inoperative consciousness, accompanied by indifferent, associated with knowledge, and instigated.
[8] Inoperative consciousness, accompanied by indifferent dissociated from knowledge, and instigated.
[9] Inoperative consciousness, accompanied by indifferent, dissociated from knowledge, and instigated.

Thus, there are the twenty four types of *kāmāvacara-sobhana-citta* which are classified into three groups–*kusala-citta, vipāka-citta* and *kriyā-citta.* Each group consists of eight types of *citta.* Further, they may be classified on the basis of *vedanā, ñāṇa* and *saṅkhāra.* On the basis of *vedanaā,* the twelve types of *citta* are accompanied by *somanassa* and the rest are accompanied by *upekkhā.* Some of the *kāmāvacara-sobhana-citta are associated with* ñāṇa *and some of them are dissociated from ñāṇa.* Similarly, the twelve types of *citta* are *asaṇkhārika* and the rest are *sasaṅkhārika.* The aforesaid classifications of *kāmāvacara-sobhana-citta* may be displayed as follows:

Table No. 1.1

The Sense-sphere-Beautiful consciousness

Kāmāvacara sobhana citta	*Vedanā*		*Nāṇa*		*Saṅkhāra*	
	soman-assa	*upekkhā*	*ñāṇasam-payutta*	*ñāṇavip-payutta*	*asaṅk-hārika*	*sasaṅk-hārika*
Kusala-citta	I,II, III,IV	V,VI, VII,VIII	I,II, V,VI	III,IV, VII,VIII	I,III V,VII	II,IV VI,VIII
Vipāka-citta	I,II, III,IV	V,VI, VII,VIII	I,II, V,VI	III,IV, VII,VIII	I,III V,VII	II,IV VI,VIII
Kriyā-citta	I,II, III,IV	V,VI, VII,VIII	I,II, V,VI	III,IV, VII,VIII	I,III V,VII	II,IV VI,VIII
Total	12	12	12	12	12	12

Note: I, II, etc. refers to the sl. no. of the sense-sphere's moral, resultant and inoperative consciousness.

To sum up, the moral, resultant and functional types of the sense-sphere consciousness with roots, which differ according to the types of feeling, knowledge and instigation, should be understood as twenty four.[1] At this point, it becomes crystal clear that the fifty-four types of *kāmāvacara-citta,* may be classified under the following four groups,

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[1] "Vedanāñāṇasaṅkhārabhedena catuvīsati
'Sahetukāmāvacarapuññapākakriyā matā" –Abhs. 1.15, p. 15

(a)	*Akusala-citta*		– 12
(b)	*Kusala-citta*		– 08
(c)	*Vipāka-citta*		
(i)	*Ahetuka-akusala-vipāka*	– 07	– 23
(ii)	*Ahetuka-kusala-vipāka*	– 08	
(iii)	*Kusala-vipāka*	– 08	
(d)	*Kriyā-citta*		
(i)	*Ahetuka-kriyā*	– 03	– 11
(ii)	*Kusala-kriyā*	– 08	
			54

The *Abhidhammatthasaṅgaho*, summarizing the aforesaid classification of the *kāmāvacara-citta*, states that 'in the sense-sphere, twenty-three are resultant, twenty moral and immoral and eleven are inoperative, fifty-four in all'[1].

II. RŪPĀVACARA-CITTA

Rūpāvacara-citta[2] (form-sphere-consciousness) is a type of conciouness which attains concentration on an object having some specific form and colour. It is also termed as *jhānika-citta* as it results from the focusing of the mind (i.e. consciousness and its associated states) on a single visible object. It features a degree of attention due to which the activities of the mind, both discursive and disruptive, are slowed down and eventually stopped.

Here a pertinent question that arises is: how is it possible for a *citta* to achieve concentration on a visible (material) object which is gross and also an object of the sensual desire which makes *citta* fickle. It is true that the material object is gross as well as the object of sensual desire but as an object of sensual desire, it is innumerable, big in size and of different colours. On the other hand, the objects of *rūpāvacara-citta* are few in number, small in size and very few in colours. Again, the object of sensual desire belongs to the past, the present, and the future while the object of *rūpāvacara-citta* belongs to the present only. Thus, the minimisation of the object in respect of number, form, colour, and time occurs in case of *rūpāvacara-citta*. It may be better understood if the different objects of meditation are kept in mind while evaluating it.

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[1] "Kāme tevisa pākānipuññāpuññāni vīsati.
Ekādasa kriyā ceti catupaññāsa sabbatthā. –Ibid. 1.16 p. 16

[2] The Pāli term 'rūpāvacara' found in the word 'rūpāvacaracitta' is composed of two words 'rūpa' and 'avacara'. The word 'rūpa' stands, here, for the object which has its own form and colour. The word 'avacara' means frequents about, moves about. Thus, literally, the rūpāvacaracitta means the consciousness which frequents about on the form or visible object– 'Rūpe avacarantī.ti...rūpāvacaraṁ (Asl. 2.52 p. 42). However, technically, it means the consciousness which concentrates itself on the visible object. Hence it is defined as "Rūpaṁ ti rūpālambanaṁ tasmiṁ samādhyiyatīti rupāvacaraṁ cittaṁ".

According to the *Visuddhimagga*, there are forty types of the objects of meditation[1], of which ten *kasiṇas* (devices) and ten *asubhas* (impurities) are visible objects. Among them, only ten *kasiṇas* are capable of helping the aspirant to reach the last or subtlest stage of concentration. The ten types of *asubhas* are instrumental only in reaching the first stage of concentration.[2] The aspirant of attaing higher concentration *(jhāna)*, therefore, selects the object of his meditation from the ten *kasiṇas*, such as *paṭhavī-kasiṇa*[3], and before centering his *citta* on the object, fulfills the following conditions which are considered pre-requisites for proceeding on the path of meditative-development:

(i) purification of mind by practising moral precepts;
(ii) cutting down *palibodha* (impediments);
(iii) acquiring the help of a *kalyāṇamitta* (good friends);
(iv) selections of an object according to his temperament; and
(v) selection of suitable abode.

After fulfilling these conditions, the aspirant starts his contemplation on the selected object of meditation, such as

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[1] Vsm. 3.78, p. 235-236.

[2] 'Kāyagatāsatiyā saddhiṁ dasa asubhā paṭhamajjhānikā'.
–Vsm. 3.80, p. 236.

[3] The kasiṇa can be either a naturally occurring form of the element or colour, chosen, or an artificially produced device such as a coloured or elemental disk that the mediator can use at this convenience in his mediation abode. –Ibid.

pathavī. He looks at the spot of earth on the ground or at a round earth device and contemplates as saying mentally *'pathavī, pathavī, pathavī '* (earth, earth, earth). After repeated contemplation for some time, the vivid image of the earth device appears in his mind. Even though his eyes are closed, it appears as if he is looking at the object through his eyes.[1] As soon as the bright picture of the earth device becomes fixed and steady in his mind, the aspirant is capable of concentrating on that device in any posture or place. But after changing the place, in course of time, during such contemplation he finds that his mind does not remain fixed on its object but often wanders to other objects. In other words, the aspirant finds that his mind is still flickering. The reason behind this is that his concentration is being hindered by certain factors that are known as *nīvaraṇa* (hindrance). What is *nīvaraṇa*? What are the factors that constitute it?

Nīvaraṇa is that state which hinders and envelopes the mind[2], or that which prevents one's meditative development or obstructs the path leading to emancipation from suffering or to Eternal bliss *(nibbāna).* It is of five types, regarding which the Buddha says: 'These five hindrances are the cause of blindness, loss of vision, and of unknowing; they are opposed to wisdom, aligned with vexation, and lead away from Eternal bliss.[3] The five types of the *nīvaraṇa* (hindrance) are:

(i) *Kāmacchanda* (sensual desire),
(ii) *Vyāpāda* (ill-will)
(iii) *Thina-middha* (sloth and torpor),
(iv) *Uddhacca-kukkucca* (restlessness and worry), and
(v) *Vicikicchā* (perplexity or doubts).

(i) Kāmacchanda: Kāmacchanda is lust for the five types of the objects of sense pleasure i.e. visible, audible, odorous, sapid and tangible objects which are desirable, lovely, agreeable, pleasing, sensuous or stimulating lust.[4] Its root is *lobha.* It retards

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[1] Such appearance of the pathavī-kasiṇa (earth device) as mental image is called uggaha-nimitta (acquired image).

[2] 'Cittaṁ nīvaranti pariyonandhantī' ti nīvaraṇā –Asl. 2.47, p. 42.

[3] Sn. Vol. V. 45. 178. 180, p. 59.

[4] MN. 1.85.

and obstructs mental development. It distrubs the mind because an average person is bound to get tempted by these alluring objects of sensual pleasure. Lack of self-control or non-restraint of the senses gives rise to this hindrance. It is temporarily inhibited by *ekaggatā* (concentration).[1] It is attenuated on attaining *sakadāgāmī*[2] and completely eradicated on attaining *anāgāmī*[3].

The following six conditions tend to the eradication of *kāmacchanda*[4]:

(a) perceiving the loathsomeness of the object,
(b) constant meditation on loathsomeness,
(c) sense-restraint,
(d) moderation in food,
(e) good friendship, and
(f) profitable talk.

(ii) Vyāpāda: Vyāpāda is aversion directed towards unpleasant or disagreeable or undesirable objects (persons or things), varying widely in range from mild annoyance to overpowering hatred. Its root is *dosa.* It distorts the mind as it occurs due to unwise or unsystematic attention based on thoughts that this person: (i) had harmed him in the past, (ii) is harming him in the present, (iii) will harm him in the future, (iv) had harmed his nearest relative in the past, (v) is hrming his relative in the present, (vi) will harm his relative in the future (vii) had helped his enemy against him in the past, (viii) is helping his enemy at the present and (ix) will help his enemy in the future. When such thinking remains unchecked, it propagates ill-will which saps the mind and clouds the vision. *Kāmacchanda* and *vyāpāda*, based on *avijjā,* not only hamper mental growth but act as the root

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[1] It is one of the factors of absorption (jhānaṅga) and is also a psychic factor. For detail see p. 61 and 91.

[2] It is the second stage of the lokuttara-citta.

[3] It is the third stage of the lokuttara-citta.

[4] "Api ca cha dhammā kāmacchandassa pahānāya saṁbattanti–asubhanimittassa ugaho, asubhabhāvanānuyogo, indriyesu guttadvāratā, bhojane mattaññutā, kalayāṇamittatā, sappāyakathā' ti"

–MNA(PS), Vol. I. 10-17 p. 350

cause of strife and dissension among men and among nations.[1] It is inihibited by *pīti* (joy). It is attenuated on attaining *sakadāgāmī* and completely eradicated on attaining *anāgāmī.* The following six conditions[2] tend to the eradication of ill will:

(a) perceiving the object with thought of good-will or friendliness,
(b) constant meditation on loving-kindness,
(c) thinking that action (kamma) is one's own,
(d) adherence to that view,
(e) good friendship, and
(f) profitable talk.

(iii) Thina-middha: Thina-middha is a compound hindrance which may be regarded as twofold in terms of its components. In this regard, the *Dhammasaṅgaṇi* states that *thina* is a hindrance and so is *middha.*[3] In fact, *thina* and *middha* are two immoral psychic factors which have been dealt with separately in the *Abhidhamma* tradition.[4] Accordingly, *thina* is mental indisposition i.e. sickness of consciousness.[5] It makes *citta* dull and inert as it is opposed to *viriya* (energy).[6] It is the antithesis of *citta-kammaññatā* (adaptability of consciousness).[7] It is manifested in the mind of a practitioner as lack of energy, whereas *middha* is the sickness of psychic factors.[8] It is also opposed to *viriya* and is the antithesis of *kāyakammaññatā* (adaptability of psychic factors). It is manifested as laziness in the mind of a practitioner.

But, these two types of *akusala-cetasika* are grouped together as a *nīvaraṇa* because their *kicca* (functions), *ahāra-hetu* (causes) and opposing factors are common. The function of *thina-middha* is mental inactivity. Its cause is laziness and is oposed to energy. As a *nīvaraṇa thina-middha* makes the mind (i.e. consciousness and psychic factors) dull and inert. And thus, it dampens a practitioner's enthusiasm and earnestness for meditation so that he becomes mentally sick and lazy. It is inhibited by *vitakka* (initial-application).[1]

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[1] The Buddha's Ancient path., p. 206.

[2] "Api ca cha dhammā byāpādassa pahānāya saṁbattanti–mettānimittassa uggaho, mettābhāvanānuyogo, kammassakatāpañcavekkhaṇā paṭisaṁkhānabahutā kalyāṇamittatā sappāyakathā' ti".

–MNA (PS) Vol. I, 10.17, p. 351.

[3] Dhs. 3.1.66. (3), p. 259.

[4] Ibid.

[5] Yā cittassa akalyatā, Dhs. 3.1.66 (3), p. 259.

[6] Viriya (energy) is a phychic factor. see, p. 92.

[7] Cittakammaññatā is a moral psychic factor, see. p. 109.

[8] Yā kāyassa akalyatā... Dhs. 3.1.66 (3b), p. 259.

The following six conditions tend to the eradication of sloth and torpor[2]:

(a) reflection on the object of moderation in food,
(b) changing of bodily postures,
(c) contemplation on the object of light *(alokasaññā)*,
(d) living in the open air,
(e) good friendship, and
(f) profitable talk.

(iv) *Uddhacca-kukkucca: Uddhacca-kukkucca* is, again, a compound term which may be regarded as twofold in terms of its components. Like *thina-middha, uddhacca-kukkucca* also refers to the two types of *akusala-cetasika* but they are grouped together as a *nīvaraṇa* because their function, causes and opposing factors are same. *Uddhacca* is the excited state of mind.[3] It makes the mind restless or excited like the flustered bees in a shaken hive. Owing to this, the practitioner fails to concentrate his consciousness on an object. It is generally compared to the disturbed state of a heap of ashes or water of river when pelt with a stone. It is associated with all types of *akusala-citta.* As a rule, an evil deed is done with some excitement or restlessness. The *Dhammasaṅgaṇi* define it: '*Yaṁ cittassa uddhaccaṁ avūpasamo cetaso vikkhepo bhantattaṁ cittassa–idaṁ vuccati uddhaccaṁ.*[4]

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1. Vitakka is a factor of absorption and also a psychic factor. For details see, p. 54 and 91.
2. "Api ca cha dhammā thinamiddhassa pahānāya saṁbattanti–atibhojane nimittaggāho, iriyāpathasamparivattanatā, ālokasaññāmanasikāro, abbhokāsavāso, kalyāṇamittatā, sappāyakathā' ti'.
   MNA (PS) 10.17, p. 353.
3. Uddhatassa bhāvo uddhaccaṁ, Vibht. p. 44.
4. Dhs. 3.166. (4a) p. 259.

Kukkucca is a mental state which forces one to repent or feel remorse over committed evil or over unfulfilled or undone good. According to the *Dhammasaṅgaṇi* worry is that when one feels remorse over the work done or left undone by him thinking wrongly of lawful as unlawful, unlawful as lawful, the immoral as moral, and moral as immoral.[1] While the *Vibhāvinīṭīkā* states: 'The state of having done amiss' is *kukkucca*[2]. In fact, the nature of *kukkucca* is constant remorse (brooding)[3] over the evil acts done in the past, or over the undone good works in the past.

Thus, *uddhacca* and *kukkucca*, as a compound hindrance, make the progress of mind (towards concentration) difficult as their functions are mental disquietude. They cause vexation and are opposed to tranquillity. Hence, they are inhibited by the *jhāna-factor, sukha* (happiness). *Uddhacca* is earadicated on attaining arahattahood while *kukkucca* is eradicated on attaining the *anāgāmī* stage of *citta*. The following six conditions[4] tend to the eradication of these two states:

(a) erudition or learning,
(b) questioning or discussion,
(c) understanding the nature of *Vinaya* discipline,
(d) association with senior monks,
(e) good friendship, and
(f) profitable talk.

(v) *Vicikicchā: Vicikicchā* is the undecided state of mind. It is because of its incapability in deciding anything definitely– *'Idameva idanti nicchetuṁ asamathabhāvato' ti vicikicchā'*. In this regard, the *Dhammasaṅgaṇi* states that it is doubt or perplexity of the mind in regard to the *Buddha*, the *Dhamma*, the *Saṅgha*, the teachings, the past, the future, the past and the future, and Law of dependent origination *(paṭiccasamuppāda)*. The *Vicikicchā* with regard to the *Buddha* is doubt if any person endowed with the physical[1] and spiritual qualities[2] of the *Buddha* has ever existed or not. *Vicikicchā* regarding the *Dhamma* is doubt about the existence of supra-mundane path, its fruits and *Nibbāna* (eternal bliss). *Vicikicchā* regarding the *Saṅgha* is doubt about the existence of holy persons or the fruitfulness of gifts to the order. *Vicikicchā* regarding the teaching is doubt with regard to the effectiveness of three stages of *sādhanā* i.e. *sīla* (moral precepts), *samādhi* (meditation) and *paññā* (wisdom). To doubt the existence of past aggregate or element of sense organ is *vicikicchā* about the past, while doubt about the future existence of aggregate, element or sense-organ is *vicikicchā* regarding the future. Similarly, doubt about the past and the future existence of aggregate or element or sense-organ is *vicikicchā* regarding the past and the future both. And *vicikicchā* regarding *paṭiccasamuppāda* is doubt as to whether the twelve links of the dependent origination exist or not.

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[1] Akappiye kappiyasaññitā, kappiya akappiyasaññitā, avajje vajjasaññitā vajje avajjasaññitā; yaṁ yevarūpaṁ kukkuccaṁ kukkuccāyanā kukkuccāyitattaṁ cetaso vippaṭisāro manovilekho–idaṁ vuccati kukkuccaṁ. –Dhs. 3.1.66. (4b), p. 259.

[2] Vibht. p. 44.

[3] Katānukataṁ socanasabhāvaṁ kukkuccaṁ NNT p. 27.

[4] "Api ca cha dhammā uddhaccakukkuccassa pahānāya saṁbattanti–bahussutatā, paripucchakatā, vinaye pakataññutā, vuddhasevitā, kalyāṇamittatā, sappāyakathā' ti'. –MNA (PS) Vol. I, 10.17, p. 354.

From these descriptions of the perplexity of mind, it seems that *vicikicchā* is not a mental sate of doubt but it is a kind of investigation to understand the truth as expounded by the Buddha. Here too, it is not used in the sense of doubt with regard to the Buddha etc., but used in the sense of indecision in something being done. It is inhibited by the *jhāna*- factor *vicāra* (sustained application), and is completely eradicated on attaining the *sotāpatti*[3] stage of *citta*. The following six conditions[4] lead to its eradication:

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[1] The physcial qualities of the Buddha are his thirty-two characteristic signs.

[2] The spiritual qualities of the Buddha are his ability to know past, present and future, and to know the thing in true perspective.

[3] Sotāpatti (once-returner) is the first stage of the supra-mundane consciousness (Lokuttaracitta).

[4] "Api ca cha dhammā vicikicchāya pahānāya saṁbattanti–bahussutatā, paripucchakatā, vinaye pakataññutā adhimokkhabahulatā, kalyāṇamittatā, sappāyakathā' ti'. –MNA (PS). Vol. I, 10.17, p. 355

(a) knowledge of the *Dhamma* and *Vinaya,*
(b) discussion or questioning,
(c) understanding of the nature of *Vinaya* discipline,
(d) excessive confidence,
(e) good friendship, and
(f) profitable talk.

Of these five hindrances *kāmacchanda* is like a debt, *vyāpāda* like a disease, *thina-middha* like imprisonment, *uddhacca-kukucca* like slavery, and *vicikicchā* like a being lost on a cross road[1]. These hindrances, either individually or collectively, prevent the attainment of *jhāna (samādhi).* The *citta,* when obsessed by them, cannot concentrate successfully on an object of wholesome or moral nature. It is true that a man can, however, concentrate on an object of sensual desire or ill-will etc., but then, that is wrong concentration. It is obvious that as long as five hindrances are active in a man, evil and immoral types of consciousness will continue to arise or exist. It is so because when one is obsessed by these *nīvaraṇas* he cannot perceive what is conducive to his good and happiness just as the person cannot perceive his own reflection in muddy and disturbed water. It is essential for an aspirant of the higher goal (or path) to suppress or erradicate them. The suppression or eradication of these hindrances are possible only through the development of *jhāna* (absorption).

Jhāna (absorption) is a means through which the aspirant of the higher goal attains concentration of mind on an object. It is so called also because it not only suppresses the *nīvaraṇas* but also helps in meditative development. It is also regarded as *samādhi* (concentration) which is defined as 'one-pointendness of moral consciousness–*'Kusalacittekaggatā'*[2]. Further, it is defined as 'The centering of consciousness and its psychic factors evenly and rightly on a single object.'[3]

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[1] DN. 1.71-72.

[2] Vsm. 3.2, p. 188, MN. 1.301.

[3] 'Ekārammaṇe cittacetasikānaṁ samaṁ sammā ca ādhānaṁ, ṭhapanaṁ ti vuttaṁ'.—Vsm. 3.3 p.188.

There are five factors which constitute *jhāna*, and they, themselves, are known as *jhānaṅga* (the factors of absorption). They are: *vitakka* (initial-application), *vicāra* (sustained-application), *pīti* (rapture or zest), *sukha* (happinesss), and *ekaggatā* (one-pointedness).

Vitakka: Vikakka is a state, present in a *citta*, which causes the *citta* and its associated mental state (i.e. psychic factors) to reach an object and to apply themselves on the object for the first time. Hence, it is stated that *'Ārammanaṁ vitakketi sampayuttadhamme abhiniropetī' ti vitakko'.*[1] It directs the mind onto the object just as a person or relative dear to the king helps someone to reach the king's palace.[2] Here *vitakka* is like a person or relative dear to the king, whereas *citta* is like someone who reaches the king's palace and the *ālambana* is similar to the king's palace. Analysing the same thing, the elder *Nāgasena* compares it with the initial knocking (onto the object).[3] Just as when a drum is struck, it goes on reverbating and emitting a continuous sound, so should *vitakka* be understood as similar to the first stroke on the drum.[4] It is clear that it is the initial application which makes the consciousness reach the object.

Intrinsically, the initial–application *(vitakka)* in itself is non moral i.e. neither moral nor immoral as its lone function is to direct *citta* and its associated states onto the object indeterminately. However, its moral or immoral quality is determined by its association with *hetu* (roots). Accordingly, when it is associated with three immoral roots, *lobha, dosa*, and *moha*, it becomes *akusala-vitakka* (immoral-initial-application). Similarly, when it is associated with three moral *roots, alobha, adosa* and *amoha*, it becomes *kusala-vitakka* (moral-initial- application). There are three types of the *akusala-vitakka* viz.:

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1. Asl. 3.198, p. 94.
2. 'Yathā hi koci rājavallabhaṁ ñātiṁ vā mittaṁ vā nissāya rājagehaṁ ārohati, evaṁ vitakkaṁ nissāya cittaṁ ārammaṇaṁ ārohati".
   –Asl. 3.198, p. 94.
3. Miln. p. 1.3 14, p. 50.
4. Ibid.

(i) *Kāma-vitakka,* (initial-application of sensual desires),
(ii) *Vyāpāda-vitakka* (initial-application of ill-will).
(iii) *Vihiṁsā-vitakka* (initial-application of harming).

The types of *akusala-vitakka*, of which the first one is rooted in *lobha* and the latter two in *dosa*, are also called *akusala-saṁakappa* (immoral-intentions or resolves). The three types of *akusala-vitakka* are nothing but the *citta* associated with the first two types of the *nīvaraṇa* (i.e. sensual desire and ill-will).

Similarly, the *kusaka-vitakka* is also of three types, namely;
(i) *Nekkhamma-vitakka* (initial-application of renunciation),
(ii) *Avyāpāda-vitakka* (initial-application of amity), and
(iii) *Avihiṁsā-vitakka* (initial-application of harmlessness).

These three types of *kusala-vitakka* are the direct anti-thesis of the types of *akusala-vitakka,* and also termed as *kusala-saṅkappa.* By developing *kusala-vitakka,* one can suppress the *akusala-vitakka.*

But *vitakka*, as a factor of *jhāna*, is distinct from *kusala* and *akusala vitakka* because it inhibits *thina-middha* and the here, its function becomes stronger than, other occasions. The ordinary *vitakka* may be said to apply the mind merely to the surface of the object, while the *vitakka* on the occasions of *jhāna,* (meditation) penetrates into the depths of the object.[1] In this respect it may be compared to a solid body which sinks to the bottom of water and remains stable there while the other types of *vitakka* may be compared to a hollow ball which stays under the water when held down by pressure but rises to the surface when the pressure is removed.[2] Further, when the *vitakka* is, as a factor of absorption, developed and cultivated, it becomes the foremost factor of the first *jhāna*, and is termed as *appaṇā-vitakka.* Still more developed form of the *vitakka* is found in the *lokuttara-citta* which leads the mind towards the attainment of *Nibbāna* (eternal bliss). In fact, the *vitakka,* found in the *lokuttara-citta,* is nothing but the *sammā-saṁkappa* (right resolve), a constituent of the Noble Eightfold Path.

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[1] The Path of Serenity of Insight, p. 55.
[2] Ibid.

Vicāra: Vicāra is a mental state which sustains consciousness on the object to which the *vitakka* directs the mind. Fixing *citta* and its associated states on the object of meditation is its function. It is the continued sustainment of *citta* on the object.[1] Hence, it is defined as *'Ārammaṇe tena cittaṁ vicaratī ti vicāro,*[2] which means the sustained application is that which moves around the object. It continuously thinks about the object just as a bee hovers around the flower before sitting on it (flower). Similarly, as a factor of *jhāna* (absorption), it not only suppresses the perplexity temporarily but thinks continuously about its object of meditation.

It is important to point out, here, the difference between the *vitakka* and *vicāra*. Although both the states are associated with the *citta* at one and the same time, the *vittaka* is gross while the *vicāra* is subtle. In fact, the *vitaka* is just like the first sounding of the bell while *vicāra* is like the echo reverbating after the initial striking of the bell. To clarify their difference or relationship the five sets of example have been enumerated in the *Aṭṭhasālinī*[3], such as:

(i) *Vitakka* is like the flopping wings of a bird in the air, and *vicara* is like the same bird who is flying in the air with its extended or outstretched wings.

(ii) *Vitakka* is like a bee flying towards a flower, and the *vicāra* is like the buzzing of the bee around the flower.

(iii) *Vitakka* is analogous to the hand that holds firmly a tarnished metal dish that has to be cleaned; *vicāra* is analogous to the other hand that rubs it with powder, oil and a wooden pad.

(iv) *Vitakkā* is like the supporting hand of a potter when he is making a pot, the *vicara* is like the guiding hand that moves back and forth.

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[1] Asl. 3.199, p. 94.

[2] Ibid.

[3] Asl. 3.200, p. 94.

(v) *Vitakka* is like the compass pin that stays fixed to the centre when one is drawing a circle, *vicāra* is like the pin that revolves around.

It is, thus, clear that though *vitakka* and *vicāra* often work in conjuction, they perform different tasks. *Vitakka* brings the mind onto the object, the *vicāra* fixes and anchors it on it. *Vitakka* focusses the mind on the object, *vicara* examines and inspects what it is focused on. *Vitakka* increases concentration by leading the mind, again and again back to the same object, *Vicāra* sustains the concentration achieved by keeping the mind anchored or fixed on the object. However, in their union they are indispensable for the achievement and stabilization of the first *jhāna.*[1]

Pīti: Pīti (zest) is a state, found in a *citta*, which pleases or makes *citta* and its associates, mental states happy. It delights the mind.[2] It is found in both the moral and the immoral types of *citta*. Generally, it originates in the hope of achieving the desired object. For instance, when a thirsty wanderer walking in a desert sees a pond with sparkling water in it, he experiences a certain sensation, and that state of *citta* is called 'rapture'. Similarly, as a factor of *jhāna*, it not only inhibits ill-will but, finding the *citta* in right direction of the concentration, also causes *citta* to feel zest. It should, however, be noted that *pīti* is not a kind of feeling but a sensation, and precursor of *sukha* (happiness).

The *pīti* is of five types.[3] They are:

(i) *Khuddikā-pīti* (minor rapture): It is only able to raise hair on the body. 'It, in course of the development of meditation, appears first of all.'[4]

(ii) *Khaṇikā-pīti* (momentary-rapture): It is instantaneous joy like a flash of lightning. It appears after the minor-rapture but cannot sustain itself for long, for, as its name indicates, it is still ephemeral.

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1. The Path of Serenity and Insight, p. 59.
2. Pīṇayatī' ti pīti, Asl. 3.202, p. 95.
3. "Sā panesā khuddikā pīti, khaṇik āpīti, okkantikā pīti, ubbegā pīti, pharaṇā pītī' ti pañcavidhā hoti". –Asl. 3.202, p. 95.
4. The Path of Serenity and Insight, p. 61.

(iii) *Okkantikā-pīti* (flooding-rapture): It descends in the body and disappears, just like waves breaking on the seashore. It passes through the body, producing great thrill but without leaving a lasting impact.

(iv) *Ubbegā-pīti* (transporting or uplifting-rapture): It is able to lift the physical body and to move it from one place to another alike a lump of cotton, carried by the wind. It is more sustained than the others but still tends to disturb concentration.

(v) *Pharaṇā-pīti* (all-prevading-rapture): It pervades the whole body like the flood that overflows small tanks and ponds. It is not conducive to the deepening of concentration. The *Visuddhimagga* states that what is intended by the *jhāna*-factor *pīti* is this *pharaṇa-pīti* which is the root of absorption and comes by growth into association with absorption.[1]

Thus, it is found that the five kinds of *pīti* are ranked in accordance with the degree of their intensity. Out of them, the *khuddikā-pīti* is represented by the weakest degree while the *pharaṇā-pīti* is represented by the strongest degree. The five, working in sequence, bring about gradual perfection in concentration[2].

Sukha: Sukkha is a pleasant feeling. *Citta* experiences it due to the attainment of desired object. It causes the person, in whom it arises, to feel happy. It develops the associated states of *citta.* It is also explained as the state which removes

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1. "Tāsu yā appaṇāsamādhissa mūlaṁ hutvā vaḍḍhamānā samādhisampayogaṁ gatā phaṃāpīti, ayaṁ imasmiṁ at the adhipetā--pītī' ti.' Vsm. 4. 82 p. 308.
2. "Sā panesa pañcavidhā pīti gabbhaṁ gaṇhantī paripākaṁ gacchantī duvidhaṁ passaddhiṁ paripūreti, kāyapassaddhiñca cittapassaddhiñca. Passaddhi gabbhaṁ gaṇhantī parikpākaṁ gacchantī duvidhampi sukhaṁ paripūreti, kāyikañca cetasikañca. Sukhaṁ gabbhaṁ gaṇhataṁ paripākaṁ gacchantaṁ tividhaṁ samādhiṁ paripūreti–khaṇikasamādhiṁ, upacārasamādhiṁ, appaṇāsamādhiṁ' ti- Ibid. (Now this fivefold repture, when conceived and matured perfects the twofold tranquility, i.e., bodily and mental tranquility. When tranquility is conceived and matured, it perfects the twofold bliss, i.e., bodily and mental bliss. When bliss is conceived and matured, it perfects three fold concentration, i.e. momentary-concentration, access-concentration and absorption-concentration).

physical and mental obstacles.[1] But, as a factor of absorption it refers to pleasurable feeling *(somanassā-vedanā)*[2] as is evident from the *Vibhaṅga* which defines it as: "*Yaṁ cetasikaṁ sātaṁ cetasikaṁ sukhaṁ cetosamphassajaṁ sātaṁ sukhaṁ vedayitaṁ cetosamphassajā sātā sukhā vedanā–idaṁ vuccati sukhaṁ*[3]". Further as a factor of *jhāna,* it not only inhibits *uddhacca* and *kukkucca* but also develops the concentration of *citta* and its associated states.

Sukha generally arises after *pīti.* At though, both the states, *pīti* and *sukha,* appear to be very closely linked, they are, in reality, not identical. *Sukha* always accompanies *pīti* but latter does not always accompany the former. "Where there is *pīti,* there is *sukha,* but where there is *sukha,* there is not necessarily *pīti.*[4] For instance, in the fourth stage of *jhāna* there is *sukha* but not *pīti.* In fact, *pīti* is like the pleasurable feeling of a thirsty traveller in a desert when he gets an affirmative answer to his inquiry for water. *Sukha* is like the pleasurable feeling, experienced by the same person after drinking water. In other words, *pīti* is like delight on the attainment of desired object and *sukha* is like the enjoyment of what is acquired.[5]

Ekaggatā: Ekaggatā is that which concentrates *citta* and its associated states on an object. It is non-distraction of the mind. It is like the ridgepole of a gabled house on which all the rafters of the house rest. It is found in both the moral and immoral types of *citta.* But, as a factor of *jhāna,* it is one-pointedness or the concentration of moral consciousness.[6] It is equated with *samādhi* (concentration). Further, as a factor of absorption, it not only inhibits other, especially, immoral influences, but is always directed towards a single moral object. Due to the absence of

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[1] "...Suṭṭhu vā khādati khaṇati ca kāyacittābādhaṁ ti sukhaṁ" Ibid.

[2] Somanassa vedanāyetaṁ nāma. Asl. 3.208, p. 96.

[3] V. 12. 1. 65, 85, 93, p. 309.

[4] "Yattha pīti tattha sukhaṁ yattha sukhaṁ tattha na niyamato pīti".
–Vsm 4.83, p. 309, Asl. 3.209, p. 96

[5] Asl. 3.210, p. 96.

[6] 'Kusala cittekggatā', Vsm. 3.2, p. 188

nīvaraṇa, one-pointedness acquires special strength, based on the previous sustained endeavour for concentration. Further, it is reinforced by the co-operation of the other factors of absorption, such as *vitakka, vicāra, pīti* and *sukha*. How do these factors co-operate to reinforce one-pointedness? They help concentration by directing the mind on the object, keeping the mind continually sustained onto the object, encouraging interest and satisfaction of the mind in the object. In short, it brings the mind to a state of *samatha* (calm) which helps in maturing the other spiritual faculties and acts as a base for the development of *vipassanā* (insight).

It is these five factors which suppress the five types of the *nīvaraṇa*. Hence, with the purpose of curtailing the *nīvaraṇa* and developing the *jhāna*, aspirant retreats to the original place where the earth-device is kept and re-starts his contemplation on that object by saying *'pathavī, pathavī, pathavī'* till the appearance of vivid mental image. Thereafter, he contemplates over the mental image of the object. In course of time, this object assumes a very brilliant and crystal-like appearance[1] unlike the original one. At this time, the state of mind is known as *upacāra samādhi* (neighbourhood-concentration).

After continuous fixation of the mind with this *upacāra-samādhi* on the object, *paṭibhāga-nimitta*, the mind reaches a state as if it sinks into the object and remains fixed on it. This state of fixedness or steadiness of mind is known as *appaṇā-samādhi* (attainment of concentration). The aspirant, now, known as *yogāvacara* (meditator), reaches this state of concentration by attaining gradually the five stages of *jhāna*, viz.

(i) the first *jhāna*,
(ii) the second *jhāna*,
(iii) the third *jhāna*,
(iv) the fourth *jhāna*, and
(v) the fifth *jhāna*.

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[1] The brilliant and crystal-like appearance of the visible object is termed as paṭibhāga-nimitta.

In the stage of first *jhāna* all the five factors of absorption are present. Every factor acts in support of the succeeding one, such as *vitakka* directing the *citta* onto the object, paves the way for the origin of *vicāra* which causes the *citta* to apply itself on the object continuously in a sustained manner. Further, the *vicāra* supports the arising of *pīti*, since it is only when the mind is continually sustained on the object, the *pīti* can cause the consciousness to derive pleasureable interest in the object. As *pīti* grows, it paves the way for the origin of *sukha* which causes the *citta* to enjoy the taste of the object. As the *citta* begins to feel *pīti* and *sukha* in the right object of meditation, *ekaggatā* arises, which enables the *citta* to concentrate on the object without any distraction. This state of the *jhāna* is just a step away from the non-jhanic-*citta*, so the practitioner proceeds to the second stage of *jhāna*.

In the second stage of *jhāna*, only the four factors of absorption, excluding *vitakka*, are present. At this stage, the aspirant feels no need of the *vitakka* due to the following reasons:

(a) there is no need of directing the mind onto the object,
(b) the *vitakka*, itself, is grosser than the other factors of absorption, and may weaken them,
(c) its nearness to the *nīvaraṇa* may prevent the attainment of the first *jhāna*.

In this regard, the Buddha himself has stated that what the *yogāvacara* had previously perceived as subtle and actual, subsequently appears to him to be gross and harmful. Hence, he eliminates it by achieving the higher stage of *jhāna*. The aspirant abandoning the *vitakka* proceeds to the second stage of *jhāna* and contemplates on its development. In this stage of the *jhāna*, the aspirant further finds that the *vicāra* is also grosser than the other three factors and it is near the *vitakka*. Hence, to abandon the *vicāra*, he contemplates on the object for attaining a higher *jhāna*. And, when his contemplation is matured, he attains the third stage of *jhāna*.

In the third stage of *jhāna* only three factors *pīti*, *sukha* and *ekaggatā* are present. On practising this stage of the *jhāna*, the *yogāvacara* further realises two defects viz., (i) the grossness of *pīti* (ii) the nearness of *pīti* with sustained application. He, therefore, wishes to eliminate *pīti*. For the fulfilment of this purpose, he proceeds to attain the fourth stage of *jhāna*.

In the fourth stage of *jhāna*, only two factors, namely, *sukha* and *ekaggatā*, are present. When the *yogāvacara's* concentration is matured on this *jhāna*, he finds dissatisfaction in the factor, *sukha*, because it is grosser than *ekaggatā* and also it is nearer to the *pīti*. So to overcome this dissatisfaction he contemplates further, and generates indifferent in place of *sukha*. Thus, the aspirant attains the fifth stage of *jhāna*.

In the fifth stage of *jhāna*, only two factors *upekkhā* and *ekaggatā* are found. These are subtle, peaceful and secured. It is the *jhāna* which the *yogāvacara* wishes to acquire so that he may proceed on the path leading to the *Nibbāna*. It is understandable that this is *rūpa-jhāna* as it is attained on the object having form and colour.

Hence, in this background of the gradual development of the *rūpa-jhāna*, we should, now, attempt to understand the *citta* of *rūpa-bhūmi*. The very *citta* which arises in association with the attainment of different *jhānika*-stages is termed as *rūpāvacara-citta*. The *citta* arises with thẹ attainment of the first *jhānika*-stage is known as -*'Vitakka-vicāra-pīti sukhekaggatāsahitaṁ paṭhamajjhāna kusala cittaṁ'*[1].

The *citta* arises in association with the second *jhānika*-stage is known as *'Vicāra-pīti-sukhekaggatāsahitaṁ dutiyajjhāna kusala cittaṁ'*[2].

The *citta*, arises with the attainment of the third *jhāna* is known as *'Pīti-sukhekaggatāsahitaṁ tatiyajjhāna kusala cittaṁ'*[3].

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[1] The first jhāna moral consciousness, accompanied by intial-application, sustained-application, rapture, happiness and one-pointedness.
–Abhs. 1.17, p. 16.

[2] The second jhāna moral consciousness, accompanied by sustained-application, rapture, happiness and one-pointedness. –Ibid.

[3] The third jhāna moral consciousness, accompanied by rapture, happiness and one-pointedness. –Ibid.

The *citta* arises with the attainment of the fourth *jhāna* is known as *'Sukhekaggatā sahitaṁ catutthajjhāna kusala cittaṁ.*[1]

The *citta* arises with fifth stage of *jhāna*, is known as *'Upekkhekaggatāsahitaṁ pañcamajjhānakusala cittaṁ.*"[2]

Thus there are five types of the moral consciousness of the form-sphere.

Rūpāvacara-vipāka-citta

The same five types of *rūpāvacara-kusala-citta* yield corresponding five types of *rūpāvacara-vipāka-citta* which may be compared to the image of a person in a looking-glass. The five types of *rūpāvacara-vipāka-citta*[3] are:

(i) *Vitakkavicārapītisukhekaggatāsahitaṁ paṭhamajjhāna vipākacittaṁ,*
(ii) *Vicārapītisukhekaggatāsahitaṁ dutiyajjhāna vipākacittaṁ,*
(iii) *Pītisukhekaggatāsahitaṁ tatiyajjhāna vipāka-cittaṁ,*
(iv) *Sukhekaggatāsahitaṁ catutthajjhāna-vipākacittaṁ,* and
(v) *Upekkhekaggatāsahitaṁ pañcamajjhāna vipākacittaṁ.*

Rūpāvacara-kriyā-citta

When an *arhatta* cultivates the different stages of *rūpa-jhāna*, his *citta* is termed as the *kriyā-citta* of *rūpa-bhūmi*. The *citta* of an *arahatta*, owing to be free from various defiling factors, yields no result. One may argue, here, that an *arahatta* attains the state of arahattahood after practising the different stages of the *jhāna*, there is no need for him to practice those *jhānika* stages again. It is, undoubtedly, true that one becomes an *arahatta* by practising different *jhāna*-stages and is benefitted by them very much.

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1. The fourth jhāna moral consciousness, accompanied by happiness and one-pointedness, –Ibid.
2. The fifth jhāna moral consciousness, accompanied by indifferent and one-pointedness. –Ibid.
3. Ibid., 1.18, p. 17.

Hence, the *arahatta* for the sake of remembering that they have benefitted him very much, practises those jhānika stages again and again.

The five types of *rūpāvacara-kriyā-citta* are:[1]

(i) *Vitakkavicārapītisukhekaggatāsahitaṁ paṭhamajjhāna kriyācittaṁ,*
(ii) *Vicārapītisukhekaggatāsahitaṁ dutiyajjhāna kriyācittaṁ,*
(iii) *Pītisukhekaggatāsahitaṁ tatiyajjhānavipāka kriyācittaṁ,*
(iv) *Sukhekaggatāsahitaṁ catutthajjhāna kriyācittaṁ,* and
(v) *Upekkhekaggatāsahitaṁ pañcamajjhāna kriyācittaṁ.*

Thus, there are altogether the fifteen types of *rūpāvacara-citta,* mainly classified from the moral, the resultant and the inoperative aspects.[2]

On further classification of the *rūpāvacara-citta* on the basis of the different factors of *jhāna* (absorption), it is found that three types of *rūpāvacara-citta* are associated with *vitakka* and *upekkhā,* six with *vicāra,* nine with *pīti*, twelve with *sukha* and all with *ekaggatā.*[3] Similarly, when the fifteen types of *rūpāvacara-citta* are classified on the basis of *vedanā*, it is obvious that the twelve types of *citta* are associated with *sukha-vedanā* (i.e. *somanassa-vedanā)* and the rest three, *rūpavacara kusala* (I), *vipaka* (I) and *kriyā-citta* (I) are associated with *upekkhā.*[4] In other words, except the three types of the fifth *jhānika-citta* the rest are associated with mental pleasurable feeling. The fifth *jhānika-cittas* are associated with neutral feeling. For a better appraisal the aforesaid discussion, in respect of the *rūpāvacara-sobhana-citta,* may be presented in a tabular form as under Table No. 1.2.

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1. Ibid., 1.19, p. 17.
2. "Pañcadhā jhānabhedena rūpāvacaramānsaṁ.
   Puññapākakriyābhedā taṁ pañcadasadhā bhave." –Abhs. 1.20, p.18
3. For better appraisal, see table no. 1.2, pp 66-67.
4. Ibid.

Table NO. 1.2

The presence and absence of *jhāna*-factors with the *rūpāvacara sobhana-citta.*

Types of *rūpāva-carasobhanacitta*	*Vitakka*	*Vicāra*	*Pīti*	*Sukha*	*Upe-kkhā*	*Ekag-gatā*
1. Moral consciousness accompanied by the first *jhāna*	+	+	+	+	–	+
2. Moral consciousness accompanied by the second *jhāna*	–	+	+	+	–	+
3. Moral consciousness accompanied by the third *jhāna*	–	–	+	+	–	+
4. Moral consciousness accompanied by the fourth *jhāna*	–	–	–	+	–	+
5. Moral consciousness accompanied by the fifth *jhāna*	–	–	–	–	+	+
6. Resultant consciousness accompanied by the first *jhāna*	+	+	+	+	–	+
7. Resultant consciousness accompanied by the second *jhāna*	–	+	+	+	–	+
8. Resultant consciousness accompanied by the third *jhāna*	–	–	+	+	–	+
9. Resultant consciousness accompanied by the fourth *jhāna*	–	–	–	+	–	+
10. Resultant consciousness accompanied by the fifth *jhāna*	–	–	–	–	+	+
11. Inoperative consciousness accompanied by the first *jhāna*	+	+	+	+	–	+
12. Inoperative consciousness accompanied by the second *jhāna*	–	+	+	+	–	+

Contd...

Types of *rūpāvacarasobhanacitta*	*Vitakka*	*Vicāra*	*Pīti*	*Sukha*	*Upekkhā*	*Ekaggatā*
13. Inoperative consciousness accompanied by the third *jhāna*	–	–	+	+	–	+
14. Inoperative consciousness accompanied by the fourth *jhāna*	–	–	–	+	–	+
15. Inoperative consciousness accompanied by the fifth *jhāna*	–	–	–	–	+	+
	03	06	09	12	03	15

n.b. + signifies the presence or association.
– shows the absence or dissociation.

III. ARŪPĀVACARA-CITTA

Arūpāvacara[1]*-citta* (formless-sphere consciousness) is a type of *citta* which concentrates itself on the object, that has no form or colour. Like *rūpāvacara-citta* this is also a *jhānika-citta* and is equivalent to the fifth stage of the *rūpa-jhāna*. There is, however, a major difference between the two. *Rūpāvacara-citta* is designated by the names of the different stages of the *rūpa-jhāna*, while *arūpāvacara-citta* is designated by the different names of its objects.

Why is it named *arūpāvacara-citta?* It is named so because it arises when the *yogāvacara* attains concentration on immaterial object by surmounting all the perceptions of the visible object. As mentioned earlier, there are forty objects of meditation. Out of them, twenty are *arūpālambana* (formless objects)– ten *anussati* (mindfulness or recollections), four *brahmavihāra* (sublime states or illimitables), one *ahārapaṭikulasaññā* (perception of the repulsiveness of food), one *catudhātuvavatthāna* (analysis of the four elements) and four *āruppa,* (immaterial states). But none of these formless objects except *āruppa* are helpful in the attainment of the higher goal though some lead to the attainment of first jhānika-stage or so. But one may achieve the highest *jhānika*-stage through the four immaterial states. The *yogāvacara,* therefore, selects the four immaterial state as objects for his higher-concentration.

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[1] The term 'arūpāvacara' is composed of two words, namely'arūpa' and 'avacara'. The word 'arūpa' means formless while the 'avacara' connotes 'frequents', to move. Thus, the term 'arūpāvacara' is that which moves about in the formless-sphere. Hence, it is defined as-arūpe avacarantī ti arūpāvacarā (Asl. 2.52, p. 42 p. 43).

It is remarkable, here, that the *yogāvacara* who, after surmounting the grossness of visible object by attaining the fifth stage of *jhāna,* replaces visible object by immaterial object, is desirous to achieve salvation from worldly life. He perceives clearly the inherent dangers posed by the visible object as is evident from the *Visuddhimagga: "Dissante kho pana rupādhikaraṇaṁ daṇḍādānasatthādānakalahaviggahavivādā".*[1] The same is not true in case of the immaterial object—*"natthi kho panetaṁ sabbaso āruppe ti."*[2] The *yogāvacara* is inclined to do so also because of the different evils, such as eye-deseases, nose diseases etc. found therein. To get rid of these dangers connected with the visible object, the *yogāvacara* practises the five stages of the *rūpa-jhāna* taking as his object any of the *kasiṇas* except the space-device *(ākāsa-kasiṇa).*[3] On attainment of the fifth stage of the *rūpa-jhāna,* the *yogāvacara* rises above gross matter (visible object) but does not transcend completely all material forms including the self-luminous counterpart sign, the object of his *jhāna.* The *yogāvacara,* therefore, wishes to cross even the subtlest state of the visible object as he fears that it may also induce desire to cling to that form. To understand this better, the following simile given by Buddhaghosa may be quoted here:

'Suppose a timid man has had a frightening experience due to a snake, if he sees something resembling the snake, such as a palm leaf with a streak on it, a creeper, a rope, or a crack in the ground, experiences same fear.[1] Here, the time the aspirant was frightened by seeing the danger in gross matter is like the time the man saw the snake. The aspirant's escaping gross matter by reaching the fifth *jhāna* is like the man's fleeing from the snake. The practitioner's observing the subtle matter of the *kasiṇa* to be the counterpart of gross matter, and wishing to surmount it is like the man's seeing the object resembling a snake and being afraid to look at it.[2]

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[1] It is in the virtue of matter that wielding of sticks, wielding of knives, quarrels, brawls and disputes take place. –Vsm. 10.1, p. 697.

[2] 'That doesnot exist at all in the immaterial object or state, Ibid., p. 697.

[3] It is because the ākāsa-kasiṇa may be included in the infinity of space.

In addition to this, the practitioner also finds the following defects in the fifth *jhāna* of the form-sphere:

(a) the fifth stage of the *jhāna* has an object in visible form, still connected with gross matter;
(b) it is close to *sukha*, a factor of the fourth *jhāna;* and
(c) it is less subtler than the attainments of the formless-sphere which are peaceful and sublime.

To overcome these defects, he proceeds to achieve his concentration over the immaterial object such as *'ākāsānañcāyatana'* (the base of infinite space). For this purpose, he mentally extends *kasiṇa* to the limit of the world-sphere or as far as he wants and then removes the *kasiṇa* by attending exclusively to the space, it covers without adverting to *kasiṇa*. Thereupon, he contemplates over that. In course of time, when his concentration is fully matured, he finds that space is omnipresent; it has no limit and no end. And, the *citta* that arises with such development of mind is termed as *'kusala-jhāna-citta* dwelling on the base of infinite space'.

On getting mastery over the base of infinite space, the aspirant desires, further, to achieve higher goal. He finds that this attainment is still close to the fine material *jhānas*, and secondly, it is not as peaceful as *'viññāṇañcāyatana* (the base of infinite consciousness). Hence, he becomes indifferent to this

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4. Ibid., 10.2, p. 698.
5. Ibid., 10.3, p. 699.

attainment and tries to go beyond that attainment. With this purpose, he concentrates upon the *citta* pertaining to the very first attainment of the *arūpa-bhūmi* and, in course of time, his development is mature. Now, he finds that the base of infinite space is nothing but an expansion of his *citta* itself. And, the *citta* that arises with such attainment is termed *'viññāṇañcāyatana-kusalacitta'*.

On achieving mastery over the second attainment, the meditator finds that this attainment is also defective due to its nearness to the base of infinite space and its grossness compared to the next higher attainments. Hence, he decides to proceed further, for the attainment of next higher *jhāna*. First of all, he tries to understand the real nature of the *citta* of the second attainment i.e. infinite consciousness. He finds that, in fact, there is no essence in it. It is as essenceless as the branches of a banana tree or the onion covered by numerous layers of skin. In short, he finds nothing in it. Hence, he takes up the very nothingness i.e. non-existence of the *citta* of the base of infinite space as the object of his concentration. In course of time, his *citta* becomes mature. The *citta* that arises with this moment is termed as *ākiñcaññāyatana kusalacitta.*

Again, the practitioner is not satisfied with the attainment of the third stage of the *arūpa jhāna* i.e. the base of nothingness. He finds that this attainment is defective in the sense of being nearer to the second stage of the *arūpa-jhāna* and grosser than the next stage of the *arūpa-jhāna* i.e. the *nevasaññānāsaññāyatana* (the base of neither perception nor non-perception). He also reflects upon the various evils (disease, boil, dart) connected with *saññā* (perception). On the other hand, he visualises that the *nevasaññānāsaññā* is more peaceful and sublime than that. i.e. *akiñcaññāyatana*[1]. Hence, he develops indifferent to the latter, the base of nothingness, and generates a desire to attain the highest and the last stage of the *arūpa-jhāna* i.e. *nevasaññānāsaññāyatana.* Now he begins his contemplation taking the *citta* belonging to the third *arūpa-jhāna* as its object. After repeated contemplation, his mind develops *jhāna* on the neva*saññānāsaññāyatana* which has, as its object, the four mental aggregates (i.e. the aggregates of feeling, perception, mental formations and consciousness) that constitute the attainment of *akiñcaññāyatana*, just as the second stage of the *arupa-jhāna* that takes, as its object, the *citta* and associated states belonging to the first attainment of *arūpa-jhāna.*

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[1] **The Path of Serenity and Insight, p. 110.**

Here one may ask about the base of neither-perception nor-non-perception. On one hand, it lacks gross perception and on the other, retains a subtle perception. Due to the lack of gross perception it is incapable in performing the decisive function of perception (i.e. knowing the object clearly). Hence, it cannot be said that it is perception. Yet it retains an extremely subtle perception, so it cannot be said to be without perception. Therefore, it is named the base of neither-perception-nor-non-perception. To make it clearer, the following example may be given:

A novice smeared a bowl with oil and older monk asked him to bring the bowl to serve gruel. The novice replied, "Venerable sir, there is oil in the bowl". Then the monk said, "bring the oil, novice, I shall fill the oil tube." Thereupon, the novice said. "There is no oil, venerable sir". In this tale what the novice said is true in both the cases; there is no oil since there is not enough oil to fill the tube yet there is not a total absence of oil since some remains at the base of the bowl".[1] Similarly, in this attainment, perception cannot be said to be fully present since it is so subtle that it cannot perform the decisive function of perceiving, yet it cannot be said to be absent since it remains in residual form. Thus, the *citta* associated with this attainment of the fourth stage of the *arūpa-jhāna* is termed *'nevasaññānāsaññāyatanakusalacitta'.*

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1. Vsm. 10.30, p. 721.
2. Moral consciousness dwelling on the base of infinite space.
3. Moral consciousness dwelling on the base of infinite consciousness.

Thus, we find that the four types of the *arūpāvacara-citta* are:

(a) *Ākāsānañcāyatana-kusalacittaṁ*[2],
(b) *Viññāṇañcāyatana-kusalacittaṁ*[3],
(c) *Ākiñcaññāyatana-kusalacittaṁ*[1],
(d) *Nevasaññānāsaññāyatana-kusalacittaṁ*[2],

Arūpāvacara-vipākacitta

The four types of the *arūpāvacara-kusalacitta* (the moral consciousness of the formless-sphere) produce homologous result. As result the *arūpāvacaravipāka-citta* also, is of four types, namely:

(a) *Ākāsānañcāyatana-vipākacittaṁ,*
(b) *Viññāṇañcāyatana-vipākacittaṁ,*
(c) *Ākiñcaññāyatana-vipākacittaṁ,* and
(d) *Nevasaññānāsaññāyatana-vipākacittaṁ.*

Arūpāvacara-kriyācitta

Similarly, the *arupāvacara-kriyācitta* (the inoperative consciousness of the formless-sphere) is of four types, viz.,

(a) *Ākāsānañcāyatana-kriyācittaṁ,*
(b) *Viññāṇañcāyatana-kriyācittaṁ,*
(c) *Ākiñcaññāyatana-kriyācittaṁ,*
(d) *Nevasaññānāsaññāyatana-kriyācittaṁ.*

To sum up, 'there are twelve types of the *arūpāvacara-sobhanacitta* on the basis of the four types of *arūpālambana,* and grouped under *kusala, vipāka* and *kriyā*'.[3]

All these types of consciousness are associated with the feeling of indifference, and have only two factors of the *jhāna* namely, the indifferent and one-pointedness.

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1. Moral consciousness dwelling on the base of nothingness.
2. Moral consciousness dwelling on the base of neither perception nor non-perception.
3. "Ālambanappabhedena catudhārūppamānasaṁ.
Puññapākakriyābhedā puna dvādasadhā ṭhitaṁ". –Abhs. 1.24, p. 19.

IV. LOKUTTARA-CITTA

The *citta* which enables a being to transcend the world of mind and matter or five aggregates is termed as *lokuttra*[1]*-citta* (supramudane-consciousness) as it leads the being beyond the mudane life. It is therefore, defined as *'Uttiṇṇaṁ lokato uttaraṁ lokuttaraṁ'*[2]. It tends to release the individual from the repeated existence of life. It breaks the cycle of rebirth and death as it doesnot yield any such resultant which causes rebirth in any sphere of existence. Perhaps, due to this reason, it is also termed as *apacayagāmidhamma* i.e. the state which eliminates the impressions of moral and immoral deeds.

Nibbāna (eternal-bliss) is the highest goal, expounded by the Buddha, for the person who wishes to liberate himself from suffering. It is the state of complete and permanent libertation from suffering. To achieve this state, one has to practise the three stages of the Buddhist-meditative-path; *sīla* (moral precepts), *samādhi* (concentration) and *paññā* (wisdom). Hence, the aspirant to higher goal purifies his mind by practising *sīla.* Thereupon, he attains *samādhi* by practising *jhāna* (both *rūpa* and *arūpa jhanas*). This *samādhi* is termed *lokiya* (mundane) as it suffers from two liabilities. Firstly, it can be lost due to carelessness or complacency. Secondly, its attainment does not suffice to ensure complete and permanent liberation from suffering because it is not capable of cutting off the source of suffering i.e. defilements, associated with immoral roots, *lobha, dosa* and *moha.* It is true that *samādhi* suppresses the defilements but does not extirpate them completely. The latent seeds of the defilements are still present in the being (the aspirant) which causes his perpetual rebirth if not in the *kāma-bhūmi,* but in the *rūpa-bhūmi* and the *arūpa-bhumi.* Therefore, the eradication of the defilements is must to achieve the complete liberation from suffering. Keeping this in mind, the aspirant or the practitioner strives to develop *paññā* which is directly opposed to *avijjā* (ignorance), the basic cause of rebirth and suffering.

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[1] The Pāli term 'lokuttara' is composed of two words, namely 'loka' and 'uttara'. The term 'loka' implies perishable five aggregates or repeated existence. The term 'uttara' means above, beyond or that which transcends. Thus, the state which is beyond the repeated existence or transcends is lokuttara (supramundane)– 'Lujjati palujjatīti loko uttaratīti uttaraṁ lokato uttaraṁ lokuttaraṁ (Abhs. Vol. I. P. 23) or 'Upādānakkhandha saṅkhātalokato uttarati anāsabhāvenavā ti lokuttaraṁ –Vibht. 1.3, p. 9

[2] Pdni. p. 23.

Paññā is insightful knowledge associated with the moral states of consciousness.[1] It functions to know the object distinctively from other modes of knowing. It has the ability to comprehend the three characteristics of life *anicca* (impermanence), *dukkha* (suffering), and *anatta* (egolessness). It makes the aspirant determined to liberate himself from the wordly existence as it 'abolishes the darkness of the *moha* which envelopes the individual essences or the characteristics of states.'[2] *Paññā* is of many types but the *paññā* which is instrumental in attaining liberation is broadly divided into two types: *vipassanā-ñāṇa* (insight-knowledge), and *magga-ñāṇa* (path-knowledge).

The *vipassanā-ñaṇa* is direct penetration into the three characteristics of *saṅkhata-dhamma* (conditioned phenomena). The *yogāvacara* who wishes to achieve the highest goal i.e. *Nibbāna,* tries to understand things in their true perspective. For this, he, first of all, scrutinises his so-called 'ego-personality' with his concentrated or one-pointed mind. On due examination, he discovers that his so called 'ego-personality' is nothing but mere a composition of *nāma-rūpa* (mind and matter).[3] He realises that there is no substance in so-called "ego-personality". Rather it is conditioned by the causes of the past and the present. More precisely, *avijjā* (ignorance) *taṇhā* (desire), *upādāna* (craving) and *kamma* (action) of the past, and *āhāra* (physical food) of the

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1. 'Kusalacittasampayuttaṁ vipassanāñāṇaṁ paññā. –Vsm, 14.2, p. 946
2. 'Dhammānaṁ sabhāvapaṭicchādakamohandhakārviddhaṁsanarasā'. –Vsm 14.7, p. 950.
3. The term nāma-rūpa is made up of two words: 'nāma' and 'rūpa'. 'Nāma' refers to all the types of citta and cetasika while 'rūpa' refers to the twenty eight types of rūpa.

present are responsible for the present existence of a being. He also realises that ignorance, desire, craving and action of the present may cause the future existence. Further, he finds that the existence of a being is continuous process. He also finds that being is subject to suffering. Thus, he gains a right view that what is transient is subject to suffering and where there is change and sorrow, there cannot be permanent 'ego'. In this way, the aspirant comprehends the three characteristics of a conditioned thing. But such knowledge does not help in eradicating the root cause of repeated existence. Yet, it paves the way for the attainment of the second type of *paññā* i.e. *magga-ñāṇā.*

The *magga-ñāṇa* is also known as *lokuttara* (supramundane) as it rises up from the world to realize *nibbāna* (the state transcendent to the world) by clearly understanding the Four Noble Truths and cutting off the defilements known as *saṁyojana* (fetters).

The *Saṁyojana* is a state which connects or binds a being from one life to another life. In this regard, Buddhaghosa states; 'the fetter is that which binds aggregate to agregate, or action (*kamma*) to its fruit, or being to suffering'.[1] It is of ten types[2], namely;

i. *Sakkāyadiṭṭhi* (self-illusion),
ii. *Vicikicchā* (perplexity),
iii. *Sīlabbataparāmāsa* (adherence to rites & rituals),
iv. *Kāmarāga* (attachment for sensual pleasure),
v. *Paṭigha* (ill-will),
vi. *Rūparāga* (attachment for form-sphere),
vii. *Arūparāga* (attachment for fomless-sphere),
viii. *Māna* (conceit),
ix. *Uddhacca* (restlessness), and
x. *Avijjā* (ignorance).

Of these, *sakkāyadiṭṭhi* is self-illusion or the view that there exists an unchanging entity i.e. a permanent soul. *Vicikicchā* is doubt about the *Buddha*, the *Dhamma*, the *Saṅgha*, the disciplinary rules, the past, the future and the dependent origination. *Sīlabbataparāmāsa* is adherence to wrongful rites and ceremonies or the wrong belief that rites and rituals lead to internal purity. *Kāmarāga* is the lust for sensual pleasure. *Paṭigha* is the thought of harming others. *Rūparāga* is desire for the attainment of existence in the form-sphere while arūparāga is lust for the formless-existence. *Māna* is the conceit or pride of the one's superiority in regard to virtue etc. over others. *Uddhacca* is the flickering or restless state of the mind. And, *avijjā* is the ignorance of three characteristics, the four noble truths etc. As long as any one of them is present in a being, he cannot get rid of suffering. Hence, he makes an endeavour to eradicate these *saṁyojanas* by his meditative-awareness and developing the third and last stage of the Buddhist meditative-path. Treading on the third stage of the Buddhisht meditative path the practioner, in course of time, attains *magga-ñāṇa* which cuts off all the ten *saṁyojanas*. The eradication of these *saṁyojanas* and the realisation that these *saṁyojanas* have been destroyed takes place in eight distinct stages which are nothing but the eight types of the supramundane consciousness. These types of the supramundane consciousness are, technically, classified under two groups: *magga-citta* (path consciousness), and *phala citta* (resultant-consciousness) or *lokuttara-kusala-citta* (supramundane-moral-consciousness), and *lokuttara-vipāka-citta* (supramundane-resultant-consciousness). Each group of the *lokuttara-citta* comprises the four types of *citta*. It means there are four types of *lokuttara-magga-citta* as well as *lokuttara-phala-citta*. Each type of *lokuttara-citta* has a definite name of its own in consonance with the function performed by it. As stated earlier, when the practitioner enters into the supramundane-plane, he finds before him ten *saṁyojanas* (fetters) to hinder his sojourn towards *Nibbāna*. These *saṁyojanas* are very subtle and do not function during the course of practising several stages of the *jhāna* but they, still, have potential force to affect the mental development of a practioner. They, finding an agreeable situation, may flare up, and, again, become a strong force of continuity in the process of existence. Therefore, their final destruction is desideratum.

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[1] 'Saṁyojanānī ti khaṅdhehi khandhānaṁ phalena kammassa dukkhena vā sattānaṁ saṁyojkattā....'
– Vsm. 22.31, p. 1617.

[2] Ibid.

On estimating their strength, the *yogāvacara* finds it impossible to destroy them in the first effort. He does so in four stages. First of all, he takes up the first three *saṁyojanas,* namely, *sakkāyadiṭṭhi, vicikicchā* and *sīlabbataparāmāsa,* and tries to uproot them. The state of *citta,* at the moment when the practitioner makes right effort to uproot them, is called *sotāpatti-magga-citta* (path consciousness of stream winner). In his efforts, there comes a moment when they are destroyed and the state of *citta* of having destroyed them is called *sotāpatti-phala-citta* (resultant consciousness of stream-winner). Following it, man becomes *sotāpanna* (stream-winner). What does it indicate? It is indicative of the fact that the *yogāvacara* has entered into the path leading to *Nibbāna.* Now, his visualisation of *Nibbāna* is like that of a man who has a look of the palace and the king walking on the terrace while standing on the path leading to the palace. There is tradition with such a person that if he does not realize *Nibbāna* in this very life, he will have to come to this world for a maximum of seven times till he attains *Nibbāna.*

The *yogāvacara,* further, finds *kāmarāga* and *paṭigha,* the two *saṁyojanas,* very strong and at the same time dangerous in their nature. He comprehends that they cannot be uprooted in one effort. The possible way to uproot them is to make them weak first. Therefore, he makes right effort to weaken them. This state of his *citta* is called *sakadāgāmi-magga-citta* (path consciousness of once-returner). Thereupon, there comes a moment when he comprehends them totally weak. This state of *citta,* now, is called *sakadāgāmi-phala-citta* (resultant consciousness of once-returner). And, the *yogāvacara* becomes *sakadāgami* (once-returner). He is named so because he has to come again into this world once for the attainment of *Nibbāna* if it is not realised by him in this life.

In his third effort, the *yogāvacara* has before him the two *saṁyojanas, kāmarāga* and *paṭigha,* made weaken and ineffectual at the second stage of *lokuttara-citta.* He, now, makes effort for their total uprooting. This state of his *citta* is termed as *anāgami-magga-citta* (path consciousness of never-returner). Thereafter, there comes a moment when they are destroyed and the state of being destroyed so is understood by him. This state of his *citta* is known as *anāgāmi-phala-citta* (resultant-consciousness of never-returner). Now the *yogāvacara* becomes *anāgāmi* (never-returner). In case he does not realise *Nibbāna* in this life, he does not come again into the material world but in the *devaloka* (the divine-kingdom) specifically in the *suddhāvāsa* kingdom. And thereupon, he attains *Nibbāna*.

Thus, in the process of destroying the *saṁyojana*, the *yogāvacara* gets relief that he is, now, free from the five lower fetters.[1] At the same time, he gets the courage to proceed further to destroy the rest five fetters; *rūparāga, arūparāga, māna, uddhacca* and *avijjā*. He directs his *citta* towards their uprooting and makes right efforts for that. The state of his *citta*, when he strive for the destruction of the remaining *saṁyojanas*, is termed as *arahatta-magga-citta* path consciousness of *arahatta*). Following this, there is another moment when he understands completely that they have been destroyed. It means the destruction of the five remaining *saṁyojanas* becomes a fact. At this stage of their being destroyed is understood by him. This state of his *citta* is known as *arahatta-phala-citta* (resultant consciousness of *arahatta*). Following this the *yogavācara* becomes *arahatta* and, thus, is able to break through the cycle of repeated existence for ever. In this way there are four types of *magga-citta* and the same number of *phala-citta*. Thus, the *lokuttara-citta* becomes eight in number[2], enumerated as under:

(i) *Sotāpatti-magga-citta,*
(ii) *Sakadāgāmi-magga-citta,*
(iii) *Anāgāmi-magga-citta,*
(iv) *Arahatta-magga-citta,*
(v) *Sotāpatti-phala-citta,*
(vi) *Sakadāgāmi-phala-citta,*
(vii) *Anāgāmi-phala-citta,* and
(viii) *Arahatta-phala-citta.*

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1. SN. Vol. V, 46. 180-182, p. 59.
2. Abhs. 1.25-26, p. 20.

To some up, the four paths are the four types of *lokuttara-kusala-citta*, and their result are the types of *lokuttara-phala-citta.* Thus, there are altogether eight types of *lokuttara-citta.*[1]

These eight types of *lokuttara-citta* become forty (40) in number, when they are counted on the basis of the five stages of *rūpa-jhāna,* practised at each stage of the *lokuttara-citta.* It is said that the *yogāvacara,* in the *lokuttara-citta-bhūmi,* sometimes, practises the five stages of *rūpa-jhāna.* Though there is no need of or benefit from such practices, yet he does so to remember the merit of the stages of *rūpa-jhāna* which have helped him to achieve that state. In this way, each stage of *lokuttara-citta* turns into five. For instance, one is in the state of *sotāpatti-magga-citta* and being so, he practises the five stages of *rūpa-jhāna.* As such, the picture of *sotapatti-magga-citta* manifests as *'Vitakka-vicāra-pīti-sukhekaggatā-sahitaṁpaṭhamajjhāna-sotāpattimaggacittaṁ, vicāra-pīti-sukhekaggatāsahitaṁdutiyajjhāna-sotāpattimaggacitiaṁ, pīti-sukhekaggatāsahitaṁ-tatiyajjhāna sotapattimagga cittaṁ, sukhekaggata-sahitaṁ-catutthajjhāna-sotāpattimagga-cittaṁ, and upekkhekaggatāsahitaṁ-pañcamajjhāna-sotāpattimagga-cittaṁ,'*. As is done in the *sotāpattimagga,* it happens in the rest of the three *magga-cittas,* and the four *phala-cittas.* In this way, each stage of the *magga-citta* and *phala-citta* becomes five in number. Thus the total number of the *lokuttara-citta* becomes forty.[2] In this context, it may be asked that why does the *yogāvacara* who attains the

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1. "Catumaggappabhedena catudhā kusalaṁ tathā.
   Pākaṁ tassa phalatā' ti aṭṭhadhānuttaraṁ mattaṁ.'

   Abhs. 1.27, p. 21.

2. "Vitakkavicārapītisukhekaggatāsahitaṁ paṭhamajjahānasotāpattimaggacittaṁ, vicārapītisukhekaggatāsahitaṁ dutiyajjhānasotāpattimaggacittaṁ, pītisukhekaggatāsahitaṁ tatiyajjhānasotāpattimaggacittaṁ, sukhekaggatasahitaṁ catutthajjhānasotāpattimaggacittaṁ, upekkhekaggatāsahitaṁ pañcamajjhānasotāpattimaggacittañceti imāni pañca pi sotāpattimaggacittāni-nāma. Tathā sakadāgāmimagga-anāgāmimagga-arahattamaggacittañceti samavīsati maggacittāni, tathā phalacittāni ceti samacattālīsa lokuttaracittāni bhavantī' ti'.

   –Abhs. 1.30, p. 22

different stages of the *lokuttara-citta* by eradicating *saṁyojanas*, practise only the five stages of *rūpa-jhāna,* why not the four stages of *arūpa-jhāna.* The answer is that the fifth stage of *rūpa-jhāna* is on the same level as that of the four stages of the *arūpa-jhāna.* Therefore, if the five stages of the *rūpa-jhāna* is practised, there is no need for the practice of the four stages of the *arūpa-jhana.*

Again, from the stand point of the different factors of the *jhāna,* it is seen that the eight types of consciousness are associated with *vitakka,* sixteen with *vicāra,* twenty-four with *pīti,* thirty-two with *sukha*, eight with *upekkhā* and forty with *ekaggatā.* Similarly, on the basis of feeling, the thirty-two types of *citta* are associated with *somanassa* (pleasurable feeling) while only eight are associated with *upekkhā* (indifferent feeling). For the better appraisal of the aforesaid discussion, the table no 1.3 may be drawn.

Table No. 1.3

The supramundane consciousness.

	Feeling		*Factors of the jhāna*					
	P.F.	*I.F.*	*I.A.*	*S.A.*	*R.*	*H.*	*I.*	*O.P.*
Sotāpattimaggacitta accompanied by the first *jhāna*	+	–	+	+	+	+	–	+
Sotāpattimaggacitta accompanied by the second *jhāna*	+	–	–	+	+	+	–	+
Sotāpattimaggacitta accompanied by the third *jhāna*	+	–	–	–	+	+	–	+
Sotāpattimaggacitta accompanied by the fourth *jhāna*	+	–	–	–	–	+	–	+
Sotāpattimaggacitta accompanied by the fifth *jhāna*	–	+	–	–	–	–	+	+
Sakadāgāmimaggacitta accompanied by the first *jhāna*	+	–	+	+	+	+	–	+

Contd...

	Feeling		Factors of the jhāna					
	P.F.	*I.F.*	*I.A.*	*S.A.*	*R.*	*H.*	*I.*	*O.P.*
Sakadāgāmimaggacitta accompanied by the second *jhāna*	+	–	–	+	+	+	–	+
Sakadāgāmimaggacitta accompanied by the third *jhāna*	+	–	–	–	+	+	–	+
Sakadāgāmimaggacitta accompanied by the fourth *jhāna*	+	–	–	–	–	+	–	+
Sakadāgāmimaggacitta accompanied by the fifth *jhāna*	–	+	–	–	–	–	+	+
Anāgāmimaggacitta accompanied by the first *jhāna*	+	–	+	+	+	+	–	+
Anāgāmimaggacitta accompanied by the second *jhāna*	+	–	–	+	+	+	–	+
Anāgāmimaggacitta accompanied by the third *jhāna*	+	–	–	–	+	+	–	+
Anāgāmimaggacitta accompanied by the fourth *jhāna*	+	–	–	–	–	+	–	+
Anāgāmimaggacitta accompanied by the fifth *jhāna*	–	+	–	–	–	–	+	+
Arahattamaggacitta accompanied by the first *jhāna*	+	–	+	+	+	+	–	+
Arahattamaggacitta accompanied by the second *jhāna*	+	–	–	+	+	+	–	+
Arahattamaggacitta accompanied by the third *jhāna*	+	–	–	–	+	+	–	+
Arahattamaggacitta accompanied by the fourth *jhāna*	+	–	–		–	+	–	+

Contd...

	Feeling		*Factors of the jhāna*					
	P.F.	*I.F.*	*I.A.*	*S.A.*	*R.*	*H.*	*I.*	*O.P.*
Arahattamaggacitta accompanied by the fifth *jhāna*	−	+	−	−	−	−	+	+
Sotāpattiphalacitta accompanied by the first *jhāna*	+	−	+	+	+	+	−	+
Sotāpattiphalacitta accompanied by the second *jhāna*	+	−	−	+	+	+	−	+
Sotāpattiphalacitta accompanied by the third *jhāna*	+	−	−	−	+	+	−	+
Sotāpattiphalacitta accompanied by the fourth *jhāna*	+	−	−	−	−	+	−	+
Sotāpattiphalacitta accompanied by the fifth *jhāna*	−	+	−	−	−	−	+	+
Sakadāgāmiphalacitta accompanied by the first *jhāna*	+	−	+	+	+	+	−	+
Sakadāgāmiphalacitta accompanied by the second *jhāna*	+	−	−	+	+	+	−	+
Sakadāgāmiphalacitta accompanied by the third *jhāna*	+	−	−	−	+	+	−	+
Sakadāgāmiphalacitta accompanied by the fourth *jhāna*	+	−	−	−	−	+	−	+
Sakadāgāmiphalacitta accompanied by the fifth *jhāna*	−	+	−	−	−	−	+	+
Anāgāmiphalacitta accompanied by the first *jhāna*	+	−	+	+	+	+	−	+
Anāgāmiphalacitta accompanied by the second *jhāna*	+	−	−	+	+	+	−	+

Contd...

	Feeling		*Factors of the jhāna*					
	P.F.	*I.F.*	*I.A.*	*S.A.*	*R.*	*H.*	*I.*	*O.P.*
Anāgāmiphalacitta accompanied by the third *jhāna*	+	–	–	–	+	+	–	+
Anāgāmiphalacitta accompanied by the fourth *jhāna*	+	–	–	–	–	+	–	+
Anāgāmiphalacitta accompanied by the fifth *jhāna*	–	+	–	–	–	–	+	+
Arahattaphalacitta accompanied by the first *jhāna*	+	–	+	+	+	+	–	+
Arahattaphalacitta accompanied by the second *jhāna*	+	–	–	+	+	+	–	+
Arahattaphalacitta accompanied by the third *jhāna*	+	–	–	–	+	+	–	+
Arahattaphalacitta accompanied by the fourth *jhāna*	+	–	–		–	+	–	+
Arahattaphalacitta accompanied by the fifth *jhāna*	–	+	–	–	–	–	+	+
	32	8	8	16	24	32	8	40

Note:

+ - shows presence

– - indicates absence

P.F. - Pleasurable-feeling

I.F. - Indifferent-feeling

I.A. - Initial-application

S.A. - Sustained-application

R. - Rapture

H. - Happiness

I. - Indifferent

O.P. - One-pointedness

CHAPTER-2

Cetasikasaṅgaha

(Compendium of Psychic Factors)

The *citta,* discussed earlier, is not a simple but a complex unit of various mental states, called *cetasika*[1], the second ultimate truth of the *Abhidhama.* Besides giving perfection to the meaning of *citta,* the *cetasika* constitutes the class and types of the *citta.* As the name suggests *cetasika,* belongs to the *citta* but the former is different from the latter. Both are, however, inseparable. It is just like the mixture of a soluble medicine which cannot be separated from the water. However, for the sake of understanding at our intellectual level, we enumerate *cetasika* separately.

Hence, a pertinent question arises as to what *cetasika* is? It, according to the *Dhammasaṅgaṇi,* refers collectively to the aggregates of feeling, perception and mental formation.[2] Further study of the *Dhammasaṅgaṇi* reveals that "*Cetasika* is closely

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1. 'Cetasika' is composed of three words: 'ceta', 'sa' and 'ika'. 'Citta' stands for the consciousness and the remaining two words are used to denote the meaning of 'associated with'. Thus, literally, cetasika means associated with consciousness.

   – A manual of Abhidhamma, p. 76

2. 'Vedanākkhandho, saññākkhandho, saṅkhārakkhandho–ime dhammā cetasikā. –Dhs. 3.1.79 p. 264.

   In this definition, the term vedanā, saññā, and saṅkhāra are used in a technical sense. According to the Abhidhammic tradition whatsoever a person feels in the past, in the present, and in the future are represented by the term vedanākkhanda which means the aggregate of feeling. This aggregate constitute one type of the psychic factors. Similarly the saññākkandha (the aggregate of perception) is another type of the psychic factors which marks the object by means of red blue etc. Contrary to these two, the saṅkhārakkhandha (the aggregate of mental-formation) is a collection of the fifty types of psychic factors. Thus, according to this definition, there are fifty-two factors which are known as 'cetasika'.

involved in *citta* and always associated with it *(citta). Cetasika* cannot arise individually or independently. It always arises with *citta* and comes into existence simultaneously with the arising of a *citta.* It is the consecutive arousal of the *citta* and conditioned by its presence".[1] It is a group of mental states which remains with the *citta* being deeply associated with it.[2] Thus, it seems that it is the state which is inseparably joined to the *citta.*[3] The *Abhidhammatthasaṅgaho,* however, states that 'the fifty-two states that are associated with the *citta,* that arise and perish simultaneously with the *citta,* and that have the same object and base which the *citta* has, are known as *cetasika*[4]. But it seems that it is not a logical definition. Instead, it presents the four characteristics of the *cetasika.* Accordingly, the four characteristics of the *cetasika* are:-

i. arising with the consciousness,
ii. ceasing with the consciousness,
iii. having the same object as consciousness, and
iv. having the same base as consciousness.

Hence, in this background, it may be said that the state which belongs to the *citta* and arises depending upon or due to the origin of the *citta* is known as *cetasika.*[5] In fact, it is the state which coming to existence with the origin of the *citta* determines the functioning and nature of the *citta.*

Similar to the *citta,* several standpoints have been adopted to describe the *cetasika.* They have been presented in one way by pointing out their ways of grasping the object, in two ways by pointing out their ways of yielding and not yielding resultant. They have also been treated from the standpoint of class, according to which they are moral, immoral and non-moral. They have also been discussed according to the four-spheres of the consciousness. However, according to the method adopted in the *Abhidhammatthasaṅgaho,* the *cetasika* have mainly been classified under the following three heads:

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[1] Dhs. 3.1.80-85, p. 264-266.

[2] '....cittasampayuttā citte bhavā vā cetasikā'. –Abhv. 2.1.1., p. 22

[3] 'Avippayogavasena cetasi niyuttā ti cetasikā.'
–Asl. 2.49, p. 42.

[4] "Ekuppādanirodhā ca ekālambanavatthukā.
Cetoyuttā dvipaññāsa dhammā cetasikā matā". –Abhs., 2.1, p. 25.

[5] 'Cetasi bhavaṁ tadāyattavuttitāyā' ti cetasikaṁ.
–Vibht.-1.2, p. 7.

A. *Aññasamāna cetasika* – 13
(common to all psychic factors)
B. *Akusala cetasika* – 14
(immoral psychic factors)
C. *Sobhana cetasika* – 25
(beautiful psychic factors)
52

A. AÑÑASAMĀNA CETASIKA

Aññasamāna cetasika refers to a group of the thirteen types[1] of *cetasika* which combine in both the moral and immoral types of *citta.* This type of the *cetasika* is compared to a fellow who becomes an accomplice, gang man, in the company of robbers, and benevolent in the company of philanthropists. The *aññasamāna-cetasika,* depending upon its association with the moral, and, the immoral types of *citta,* performs the moral and, the immoral types of acts respectively. The thirteen types of the *aññasamāna-cetasika* are classified under the following two groups:

(a) *Sabbacittasādhāraṇa cetasika* – 7
(universal *psychic factors)*
(b) *Pakiṇṇaka cetasika* – 6
(particular psychic factors)
13

(a) Sabbacittasādhāraṇa cetasika

The seven types of *cetasika*[2] which are associated with each type of *citta* or which are invariably common to every act of all the types of *citta* are termed as *sabbacittasādhāraṇa.* The seven types of such *cetasika* are: *(i) phassa* (contact), *(ii) vedanā* (feeling), *(iii) saññā* (perception), (iv) *cetanā* (volition), *(v) ekaggatā* (one-pointedness), *(vi) jīvitindriya* (psychic life) and *(vii) mansikāra* (attention).

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[1] '...tearsa cetasikā aññasamānā' ti veditabbā. –Abhs. 2.3, p. 26.

[2] Abhs. 2.2, p. 25.

i. *Phassa:* Literally, the term *phassa* means touch but technically it is the state of mind which touches an object.[1] It is also defined as the state by means of which the associated state establishes liason with an object–*'Phusanti sampayuttadhammā etenā' ti phasso'.*[2] In fact, it is the basic factor which is responsible for the origination of *citta* and its associated states. Without its help the origin of any mental phenomenon is not possible. It is, therefore, compared to a pillar which functions as a strong support to the rest of the structure of a building or hut. It means *phassa* functions like a pillar in supporting its co-existent mental states. It arises when an object enters the range of any one of the six senses. As far as its characteristic etc. are concerned "It has the characteristic of touching, impact as its function, coinciding (of the physical basis, object and consciousness) as its manifestation, and an object which has entered the avenue of awareness as its proximate cause."[3]

ii. *Vedanā:* It is a state of the mind which experiences the taste of an object, Explaning this the *Visuddhimagga* states: "It is felt, that is why it is called feeling".[4] It is this state which, associating with *citta,* experiences the different types of object. Without it, it is not possible for the *citta* to decide about the object's nature. This is like a cook who prepares food of diverse tastes for his king. Before placing it before him (king), he takes out a sample from all the dishes and tastes them to ensure that

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1. "Phusatī' ti phasso'. –Asl. 3.179, p. 89, Vsm-14.92, p. 1033.
2. Abhs. tr. Vol. I, 2.2.1, p. 100.
3. "Svāyaṁ phusanalakkhaṇo, saṅghaṭṭanaraso, saṁipātapaccupaṭṭāno, āpāthagatvisayapadaṭṭhāṇo". Asl. 3.179, p.89
4. "Vedayati vedayatī' ti kho-āvuso, tasmā vedanā ti vuccatī' ti'.
Vsm. 14.83, p. 1027.

there is no poison in the food and no folly on his part. And then, the king, being the master, takes all the dishes. In the same way, the *citta* experiences the object only after the object is felt by *vedanā*. The *Aṭṭhasālinī* states "It has experience as its characteristic, enjoying the desirable portion of a object as its function, the taste of the associated mental states (properties) as its manifestation, and tranquillity as its proximate cause.[1]"

Though, according to its characteristic it is of one types, yet it is of different types on the basis of its experience. If the object is agreeable, there is experience of happiness. However, there is experience of pain if the object is not agreeable. Likewise, if the object is neither agreeable nor disagreeable the feeling in indifferent. Thus, in this background, there are three types[2] of *vedanā; sukha-vedanā* (happiness), *dukkha-vedanā* (pain), and *upekkhā-vedanā* (indifferent). Again we find five types of the *vedanā*, namely; *sukha-vedanā* (happiness), *dukkha-vedanā* (pain), *somanassa-vedanā* (pleasure), *domanassa-vedanā* (displeasure) and *upekkhā-vedanā* (indifferent). This classification of *vedanā* is known as *indriyabhedanaya*. Out of these *sukha-vedanā* is that which digs out mental and physical problems. *Dukha-vedanā* is that which is difficult to be endured. *Somanassa-vedanā* is the state of beautiful mind while *domanassa-vedanā* is the state of evil mind. Contrary to these, the *vedanā* which is neither happiness nor pain is known as *upekkhāvedanā*. The first two types of feelings are related with body, whereas *somanassa*, *domanassa* and *upekkhā* (though neutral in feeling) are related with the mind.

iii. *Saññā:* The mental state which perceives an object or which notes the nature of an object is termed *saññā*. It is defined as *"Nilādibhedaṁ ārammaṇaṁ sañjānāti' ti saññā"*.[3] It is the state which marks the appearance of the qualities of an object and thereby makes possible to recognise the object. It should, however, be noted here that it just marks the surface-appearance of an object, not the intrinsic nature of an object. Hence, its marking may be deceptive as in case of an illusion. Yet, it is essentially present in the each type of *citta* to link the present experience with the past. On this basis, *citta* cognizes an object. Just as a carpenter perceives the place where the timber should be sown from, having previously made a mark with a marker, in the same way, the *citta* cognizes an object with the help of the mark made by *sañña.* It is, therefore, said: "It has the characteristic of perceiving or marking. Its function is to make a mark as a condition for perceiving again that this is the same as carpenters do with timber. It is manifested as the act of interpreting by means of the sign as it is apprehended. Its proximate cause is an objective field in whatever way it appears.[1]"

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[1] "Sā vedayitalakkhaṇā anubhavanarasā iṭṭhākārasaṁbhogarasā vā, cetasikassādapaccupaṭṭhānā, passaddhipadaṭṭhānā".
–Asl. 3.184, p. 90.

[2] This classification of the feeling has been made on the basis of experiencing an object.

[3] Asl. 3.188, p. 91.

iv. *Cetanā:* It is the mental state which alongwith its associated states, binds itself into the object. In fact, while performing its own function by way of willing, it activates or causes other co-existing mental states such as contact etc. to perform their respective functions. It is just like the senior disciple who, having seen the teacher coming, not only commits himself to learning but also inspires the other juniors to do so. Similarly, the farmer going to the field alongwith workers makes a greater effort in performing his functions than the others; *cetanā,* in the same way, makes a greater effort in performing its function than the other mental states which are made to perform their functions individually. It, thus, plays a prominent role in the functioning of *citta.* It is also known as *kamma (action).* All the actions which are manifested through *kāy-dvāra* (body-door), *vaci-dvāra* (vocal-door), *mano-dvāra (mind-door)* are due to this *cetanā.*[2] The *Visuddhimagga* says; "The chief characteristic of the *cetanā* is

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1. "Sā panesā... sañjānanalakkhaṇā, tadevetaṁ, ti puna sañjānanapaccaya-nimittakaraṇarasā dāruādīsu tacchakādyo viya, yathāgahitanimittavasena abhinivesakaraṇapaccuṭṭhānā..., yathā-upaṭṭhitavisayapadaṭṭhānā..."
–Vsm. 14.89, p. 1031-32.
2. "Cetanāhaṁ. bhikkhave. kammaṁ vadāmi, cetayitvā kammaṁ karoti kāyena vācāya manasā. –A.N vol. III p. 120; Asl. 3. 116, p. 73.

the state of willing. Its function is to accumulate. It is manifested as co-ordinating".[1]

v. *Ekaggatā:* It is the state of the mind which functions to help *citta* in achieving concentration on an object. It does not allow *citta* or its associated states to spread or move onto more than one object at a time. It is just like the water that prevents the spread of powder even after being fanned. Hence it is defined as *'Cittassa ekaggabhāvo'.*[2] It is also regarded as *samādhi* (concentration).[3] "It has non-scattering or non-distraction (of associated states) as its characteristic. Its function is to bind the co-associated states just like the water, described above. It is manifested as non-wavering or peace of mind just like the steady lamp-flame in a windless place. And its proximate cause is happiness".[4]

vi. *Jīvitindriya*[5]*:* It is the mental state which infuses life into *citta* and its associated states and, thus, prevents these mental states from dying, It is this state which sustains *citta* and its associated states. Its presence is essential in every type of *citta* for the functioning of the *citta* and its associated states. It is of two types, namely; *nāma-jīvitindriya* (psychic life), and *rūpa-jīvitindriya* (physical life). *Nāma-jīvitindriya* vitalizes the mental states while *rūpa-jīvitindriya* maintains the material phenomena. Both these types of *jīvitindriya* arise and perish simultaneously

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1. "Sā cetanābhāvalakkhaṇā, āyūhanarasā, saṁvidahanapaccupaṭṭhānā..."
   –Vsm. 14.93, p. 1035.
2. Asl. 3. 211, 97.
3. "Samādhissetaṁ nāma". Ibid.
4. "....avisāraṇalakkhaṇo vā avikkhepalakkhaṇo vā, sahajātānaṁ sampiṇḍanaraso nahāniyacuṇṇānaṁ udakaṁ viya, upasamapaccupaṭṭhāno ñāṇapaccupaṭṭhāno vā. Visesato sukhapadaṭṭhāno, nivāte dīpaccīnaṁ ṭhiti viya, cetaso thitī' ti daṭṭhabbo".
   –Asl. 3.212 p. 97.
5. The term jīvitindriya is composed of two words–'jīvita' and 'indriya'. The term 'jivita' means life while the 'indriya' means controlling faculty. Thus, the state which controls the life of associated states is known as jīvitindriya–"Jīvanti tena sampayuttadhammā' ti jīvitaṁ, tadeva sahajātānupālane adhipaccayogena indriyaṁ' ti jīvitindriyaṁ".
   –Vibht, 2.2, p. 42.

at the moment of conception and death respectively. "*Jīvitindriya* has the characteristic of sustaining the mental and material states in the same way as an infant is sustained by a nurse. Its function is to carry out or to move forward its co-existent states from their-origination to the point of breaking off. It is manifested as a sustainer of its co-existent or co-originated mental and material states. And its proximate cause is to keep its co-existent states alive from their origination to their breaking off."[1]

vii. *Manasikāra:* The mental states which directs its co-associated states, more particularly *citta,* to the object and also carries the object to the *citta* is termed *manasikāra.*[2] It functions just like the charioteer who directs both the horses (yoked to the chariot) to go along the path he wishes them to go. "It has the characteristic of turning the mind or associated states towards an object. Its function is to join the associated state to the object or to bring the desired object into the orbit of the consciousness. It is manifested as facing the object. And the very object of it is its proximate cause."[3] It is of three types.[4] namely;

(i) *Ārammaṇapaṭipādaka*[5] – i.e. the attention which regulates the 'object'.
(ii) *Vīthipaṭipādaka*[6]- i.e. the attention which regulates the process of 'course of cognition'.
(iii) *Javanapaṭipādaka*[7]- i.e. the attention which regulates the 'apperception'.

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1. "...dhammānaṁ anupālanalakkhaṇaṁ jīvitindriyaṁ tesaṁ pavattanarasaṁ, tasaṁ yeva ṭhapanapaccupaṭṭhānaṁ, yāpayitabbadhammapadaṭṭhānaṁ". – Asl. 3.231, p. 1010-102.
2. "Karaṇaṁ kāro, manasmiṁ kāro manasikāro, so cetaso ārammaṇe samannāhāralakkhaṇo". –Vibht. 2.2, p. 42.
3. "So sāraṇalakkhaṇo, sampayuttānaṁ ārammaṇe sampayojanaraso, ārammaṇābhimukhabhāvapaccupaṭṭhāno saṅkhārakkhandhapariyāpanno". – Asl. 3.254, p. 109.
4. "Svāyaṁ ārammaṇapaṭipādako, vīthipaṭipādako, javanapaṭipādako' ti tippakaro". Ibid.
5 "Tattha ārammaṇapatipādako manasmi karoti' ti manasikāro" -Ibid.
6. "Vīthipaṭipādako ti pana pañcadvārāvajjanassetaṁ adhivacanaṁ". –Ibid.
7. "Javanapaṭipādako ti manodvārāvajjanassa". –Ibid.

(b) Pakiṇṇaka-cetasika

The *cetasika* which arises with *citta* in unroutine manner is termed *pakiṇṇaka.* It does not feature in all the types of *citta.* It is, however, found in both the moral and the immoral class of *citta.* The *Abhidhammatthasaṅgaho* prescribes its six types as: *i. vitakka* (initial application), *ii. vicāra* (sustained-application), *iii. adhimokkha* (deciding or decision), *iv. viriya* (effort or energy), *v. pīti* (rapture or zest), and *vi. chanda* (conation or desire to-do).

i. *Vitakka*[1]*:* It is a term with multiple meanings. It bears different shades of meanings according to the context. In the *Suttapiṭaka,* it is used in the sense of ideas, notions etc. But in the present context it connotes the mental state which directs *citta* and its associated states towards an object for the first time. It is defined as *"Ārammaṇaṁ vitakketi sampayuttadhamme abhiniropetī' ti vitakko".* It is like the person who visits the royal palace for the first time. It is generally available in both the moral and the immoral types of consciousness.

"Its characteristic is to direct the co-associated states onto an object just like the king who ascends to his palace leaning on the shoulders of his favourite or relative. Its function is to strike at and thrash. It is manifested as leading the mind to an object."[2]

ii. *Vicāra*[3]*:* It is the state of mind which sustains its associated states on the object. Defining it the *Aṭṭhasālinī* states: *"Ārammaṇe tena cittaṁ vicaratī' ti vicāro; vicāraṇaṁ vā vicāro".*[4] "Its chief characteristic is to contemplate or think over the object. Its function is to link the co-existent states to the object. And it is manifested as continuous binding of the consciousness to the object."[5]

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[1] Also see. pp. 54-56.

[2] "Svāyaṁ ārammaṇe cittassa abhiniropanalakkhaṇo... yathā hi koci rājavallabhaṁ ñatiṁ vā mittaṁ vā nissāya rājagehaṁ ārohati, evaṁ vitakkaṁ nissāya cittaṁ ārammaṇaṁ ārohati".
"Svāyaṁ āhananapariyāhananaraso....Ārammaṇe cittassa ānayanapaccupaṭṭhāno". –Asl 3.198, p. 94; Vsm. 4.75, p. 303.

[3] It has already been discussed in detail. See. pp. 56-57.

[4] Asl. 3.199, p. 94.

[5] "Svāyaṁ ārammaṇānumajjanalakkhaṇo. Tattha sahajātānuyojanaraso. Cittassa anuppabandhapaccupaṭṭhāno". –Ibid.

iii. *Adhimokkha:* It is the mental state which keeps *citta* retained on the object with firm faith and decision. In its absence, *citta* (in retaining itself onto the object) is unstable and shaky, while its presence makes *citta* stable and unshakable. It is compared to an unshakable pillar which is deep rooted in the earth like the *Dhamma.* "It has the characteristic of deciding the object. Its function is to oppose indecision. Unshakability is its manifestation. And its proximate cause is an object fit to be decided upon."[1]

iv. *Viriya:* It is the state of mind which causes the co-existent states to make an effort in performing their respective functions. It is defined as *"Vidhinā vā nayena upāyena īriyitabbaṁ pavattayitabbaṁ ti viriyaṁ.*[2] It supports and upholds its associated states when they function. Therefore, it is compared to the support, given to a dilapidated house or to a commander who supplies necessary war materials and instructs the soliders that stimulates their energy and morale. In fact, *viriya* is an important factor which plays a major role in the functioning of *citta.* It helps *citta* in controlling idleness. It also helps in accomplishing one's ends, and so on.

Keeping these views in mind, it may be said that 'upholding the co-existent states is its characteristic.'[3] "Its function is to strengthen the co-existent states. It is manifested as prevention from giving way to the sloth and torpor. Agitation or the basic condition of making energy is its proximate cause".[4]

v. *Pīti*[5]*:* Literally, it is that which satisfies. However, technically, it is the mental state which makes its associated states happy in the hope of getting the desired object. "Its characteristic is to create an interest in the object. Thrilling or suffusion of the mind and body is its function. Elation is its manifestation."[1] It is of five types which have already been explained while discussing the *rūpāvacara-citta.*

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[1] "So sanniṭṭhānalakkhaṇo asaṁsappanaraso, nicchayapaccupaṭṭhāno, sanniṭṭhatabbadhammapadaṭṭhāno". –Asl. 3.254, p. 109.

[2] Ibid., 3.217, p. 99.

[3] "Taṁ panetaṁ upatthambhanalakkhaṇaṁ ca viriyaṁ paggahanalakkhaṇaṁ ca." –Asl. 3.218, p. 99.

[4] "...sahajātadhammānaṁ uppthambhanarasaṁ, asaṁsīdanabhāvapaccupaṭṭhānaṁ...viriyāraṃbhavatthupadaṭṭhānaṁ vā".

[5] Also see. pp. 57-58.

vi. *Chanda:* It is the mental state which causes *citta* to desire to take an object. It is defined as *'Chandanaṁ chando, āramanena atthikatā,*.[2] It is just like the extended arm which takes an object. It should be noted here that one may misunderstand it as synonym of *lobha.* But, it is not so because *chanda* is merely a desire to take an object whereas *lobha* connotes attachment to an object. The quality of *chanda* is like the pieces of a pot placed on a mat whereas *lobha* is like a sticky substance. When one wishes to remove these from the mat, the pieces of a pot are easily removed whereas one experiences difficulty in removing the sticky substance. "*Chanda* (conation) has the characteristic of a desire to do something. To search for or invent an object is its function. Its manifestation is need for an object. That object is its proximate cause."[3]

There are many types of the *chanda* such as *taṇhā-chanda, diṭṭhi-chanda, viriya-chanda, dhamma-chanda* etc. However, two *chandas–taṇhā-chanda* and *kuttukamayatā-chanda* are of much importance. The desire to take an object, whether it is moral or immoral or non-moral, is *taṇhā-chanda* whereas the mere wish to do so is *kattukamyatā-chanda.* It is ethically non-moral.

B. AKUSALA CETASIKA

There are altogether fourteen[4] *cetasikas* which are immoral in their nature. They are:

i. *Moha* (delusion),
ii. *Ahirika* (impudence),

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[1] 'Sā sampiyāyanalakkhaṇā kāyacittapīṇarasā, pharaṇarasā vā, odagya-paccupaṭṭhānā'. –Asl. 3.202, p. 95.

[2] Vibht. 2.3, p. 42.

[3] "Tasmā so kattukamyatālakkahaṇo chando, ārammaṇapariyesanaraso, ārammaṇena atthikatāpaccupaṭṭhāno. Tadev'assa padaṭṭhānaṁ." –Asl. 3.254, p. 109.

[4] '...Cuddasime catasikā akusalā nāma'. –Abhs 2.4, p. 27.

iii.	*Anottappa*	(fearlessness),
iv.	*Uddhacca*	(distraction),
v.	*Lobha*	(greed),
vi.	*Diṭṭhi*	(wrong view),
vii.	*Māna*	(conceit),
viii.	*Dosa*	(illwill),
ix.	*Issā*	(envy),
x.	*Macchariya*	(avarice),
xi.	*Kukkucca*	(worry),
xii.	*Thina*	(sloth),
xiii.	*Middha*	(torpor),
xiv.	*Vicikicchā*	(perplexity).

i. *Moha:* It is the mental state which prevents *citta* from cognizing an object in its true perspective i.e. in its ultimate and highest sense. It is like looking at an object with the eyes closed. It is a great *akusala-cetasika* which deludes its associated states. It is defined as *"Muyhanti tena sayaṁ vā muyhanti, muyhanamattameva vā taṁ ti moho."*[1]

'It is the root of all evils.'[2] It arises alone as well as with similar *akusala-cetasikas* like *lobha, dosa etc.* It causes a loss of power to understand the nature of *kamma* (action) and its consequences, *cattāri-ariya-saccāni* (Four Noble truths) etc. It is a dark state of *citta,* directly opposed to *paññā* (wisdom). "It has the characteristic of confusion regarding the nature of an object, or opposition to the knowledge of it i.e. ignorance. Its function is to envelope the intrinsic nature of an object. It is manifested as being opposed to right conduct or causing blindness. And unwise attention is its proximate cause."[3]

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[1] Asl. 3.544, p. 301, Vsm. 14.118, p. 1047.

[2] 'Sabbākusalānaṁ mūlaṁ ti daṭṭhabbo'.
–Asl. 3.544, p. 202 Vsm. 14. 119, p. 1047.

[3] "Moho cittassa andhabhāvalakkhaṇo aññāṇalakkhaṇo vā, asaṁpativedharaso, ārammaṇasabhāvacchādanaraso vāụ asammāpaṭipattipaccupaṭṭhāno, andhakārapaccupaṭṭhāno vā ayoniso-manasikārapadaṭṭhāno.
–Asl. 3.544, p. 202, –Vsm. 14. 119, p. 1047.

ii. *Ahirika:* It is a mental state having complete absence of the sense or feeling or one's own greatness of being a man. In other words, it refers to the absence of individual shame. Due to this *cetasika* one does all sorts of immoral deeds individually as it does not allow one to feel ashamed while doing something immoral. It is, therefore, defined in this way: "He who is not ashamed of doing evil is *ahiriko* and the mental state of such a person is termed *ahirikaṁ".*[1] It is basically opposed to moral psychic factor *hiri* (prudence) which refrains the *citta* from committing any evil just as a cock's feather shrinks in front of fire. But a person who has no *hiri* would commit any type of evil without the least compunction.

"The characteristic of *ahirikaṁ* is not abominating misconduct of the body or the absence of the shame."[2] "Its function is to perform evil or immoral acts without any hesitation. It is manifested in not shrinking from evil. Not respecting even the self i.e. self-disrespect is its proximate cause."[3]

iii. *Anottappa:* It is a type of *cetasika* which doesnot generate the sense of fear while doing unsocial deeds. It is the absence of the sense of respect for society as it totally destroys the sense of fear while doing something wrong with regard to society. It is, therefore, defined as he who does not feel afraid of others while doing socially immoral deeds is *anotappi* and the mental state of such a person is *anottappaṁ.*[4] It is compared to a moth that is burnt by fire. A person who is afraid of fire, would not touch it, but a moth attracted by fire being unware of the consequences, would get burnt. In the same way, a person without *ottappa* would commit evil and suffer in *nirayaloka,* the state of woe. Both *ahirika* and *anottopa* like *hiri* and *ottappa* arise in conjuction.

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[1] "Na hiriyatī' ti ahiriko. Ahirikassa bhāvo ahirikaṁ".
–Vsm. 14. 117, p. 1046; Asl. 3.543. p. 201.

[2] '....ahirikaṁ kāyaduccaritādīhi ajigucchanalakkhanaṁ alajjanalakkhanaṁ vā'
–Asl. 2.543, p. 201.

[3] This should be understood as opposite to the moral psychic factors.

[4] "Yo hi paragarahābhayena pāpaṁ jahāti, so ottappi' ti. Yo na ottappati so anottappi, tassa bhāvo anotappaṁ" –NNT, 2.4, p. 27.

"*Anottoppa* has the characteristic of not being diffident (on account of the misconduct of body etc.), or the absence of confusion or the fear of society.[1] 'It has the function of doing evil in the mode of fearlessness. It is manifested as no shirking from evil. And, not to respect others (or society) is its proximate cause".

iv. *Uddhacca:* It is the mental state which makes one's *citta* excited and distracted. It is defined as 'the state of throwing-up or flickering.'[2] It is just like the state of a heap of ashes or a river's water when hit with a stone. In fact, it denotes the unsettled state of mind, which is opposed to the collectedness *(vūpasama)* of mind. Sometimes (in rare instances) it is used in the sense of a puffed-up state of *citta,* corresponding to *māna* (conceit). But it is not used here in that sense. As a rule, *uddhacca* and *māna* are different from each other as both of them form part of *saṁyojana* (fetters). "It has mental excitement like wind-tossed water, as its characteristic. It has unsteadiness, like a banner or flag whipped by the wind, as its function. It is manifested as whirling or turmoil, like ashes flung out when pelted with stone. Its proximate cause is unwise attention to mental disquite. Therefore, it should be regarded as distraction of the *citta.*"[3]

v. *Lobha:* It is the mental state which causes attachment[4] to an object. It is also regarded as desire for the attainment of sensual pleasure in the same way as a monkey clings to a gum-like-sticky-substances in the process of obtaining it. "It has the characteristic of clinging to an object like birdlime (lit. monkey-lime). Its function is to stick, like meat put in a hot pan. It is manifested

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1. 'Anottppaṁ teheva asārajjalakkhaṇaṁ, anuttāsalakkhaṇaṁ vā....' –Vsm. 14. 117, p. 1046-47.
2. 'Uddhatassa bhāvo uddhaccaṁ. –Vibht. p.44.
   'Uddhatabhāvo uddhaccaṁ' Vsm. 14.121. p. 1048, Asl. 3.547, p. 203.
3. "Taṁ avūpasamalakkhaṇaṁ vātābhighāta calajalaṁ viya, anavaṭṭhānarasaṁ vātābhighātacaladhajapatākā viya, bhantattapaccupaṭṭhānaṁ pāsāṇābhighātasamuddhatabhasamaṁ viya, cetaso avūpasame ayonisomanasikārapadaṭṭhānaṁ. Cittavikkhepo' ti daṭṭhabbaṁ". –Vsm. 14.121, p. 1048; Asl. 3.547, p.203.
4. 'Lubbhatīti lobho' –Vibht. p. 44.

as not giving up, like the dye of lamp-black. Its proximate cause is seeing enjoyment in things that lead to bondage"[1].

vi. *Diṭṭhi:* Although the term *diṭṭhi,* literally, expresses several meanings, like view, angle of vision, idea, the particular view of a thinker etc. but, in the present context, it is used in the sense of false view. In fact, it is the state of mind which, by its nature, is a wrong view regarding an idea or object. Hence, it is defined as *'micchā passatīti diṭṭhi'*[2] i.e. to see a thing in a distroted way is a wrong view. For instance, it views a thing as happiness which is suffering in the real sense; it views a thing as having a permanent soul which actually it doesnot have. In fact, there are sixty-two types of wrong-views, described in the *Brahmajālasutta* of the *Dīghanikāya*[3]. "It has the characteristic of unwise or unjustified interpretation. Its function is to preassume. It is manifested as wrong interpretation. Its proximate cause is unwillingness to see noble-ones, and so on. Therefore, it is regarded as the most reprehensible of all".[4]

vii. *Māna:* It is the mental state which makes one's *citta* high-minded and conceited.[5] It has the nature of comparing oneself with another to one's own advantage. It is like a state of *ummāda* (insanity). "It has haughtiness as its characteristic, self-praise as its function, desire to advertise the self, like a banner, as its manifestation, and greed, dissociated from opinionated, as its proximate cause. So it should be regarded as a form of lunacy".[6]

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1. "Tesu lobho ārammaṇaggahaṇalakkhaṇo makkaṭālepo viya, abhisaṅgaraso tattakapāle khittamaṁsapesi viya, apariccāgapaccupaṭṭhano telañjanarāgo viya, saṁyojaniyadhammesu assāda dassanapadaṭṭhāno". –Vsm. 14. 118, p. 1047, Asl. 3.544, p. 201.
2. Asl. 3.156, p. 83.
3. DN. 1.3.28-104, pp 12-34.
4. "Sā ayoniso abhinivesalakkhaṇā parāmāsarasā, micchābhinivesapaccupaṭṭhānā, ariyānaṁ adassanakāmatādipadaṭṭhānā, paraṁ vajjaṁ' ti daṭṭhabbā" Vsm. 14.120, p. 1048; Asl. 3.542, p.201.
5. "Māno ti asmimāno, ahaṁkāramamaṁkāro". NNT. p. 27.
6. "So uṇṇatilakkhaṇo, sampaggaharaso, ketukamyatāpaccupaṭṭhāno, diṭṭhivippayuttalobhapadaṭṭhāno, ummādo viya daṭṭhabbo' ti". –Asl. 3.558, p. 207,

viii. *Dosa:* It is a mental state of anger and aversion. It provokes anger in *citta* on perceiving impressions from unpleasant objects and so on, just as a snake croping out of a hiding place attacks on those who pelt it with stones or strike it with sticks and so on. The *Abhidhamma* says that *dosa* has the nature of aggressiveness and roughness of the mind, of polluting the individual, and of being repelled by the object. "It has the characteristic of savagery, like a striken snake has. Its function is to spread like a drop of poison or to burn up its own support like a forest fire. It is manifested as persecuting like an enemy who has got his chance done. Its proximate cause is a ground for annoyance. So, it should be regarded like urine mixed with poison".[1]

ix. *Issā:* It is a state of the mind which stands for 'lack of application'. It refers to inability to endure the prosperity of others[2] or, the absence of any inclination to congratulate others upon their success in life, or concealing one's blessing with a wish to exclude others from such enjoyments in the other. It also means a disposition to find fault with others. It is almost anti-social in nature. "It has the characteristic of being envious of the success of others. Its function is to be dissatisfied with that. It is manifested as aversion towards that. Its proximate cause is other's success. So it should be regarded as a fetter".[3]

x. *Macchariya:* The term *macchariya* means selfishness, refers to the mental state of a person who wishes to conceal his possessions.[4] It is, however, different from *lobha*. When it is associated with the *citta* of a person, he neither wishes that the other should know that he possesses much wealth nor does he wish to give something from that wealth to others. It is, therefore, defined as *'Maccharassa bhāvo macchariyaṁ'*[1] i.e. the state of an avaricious person is avarice. "Its chief characteristic is the concealment of one's prosperity or success that has been or can be obtained. Its function is not to bear sharing these with others. It is manifested as shrinking away (from sharing) or as meanness. Its proximate cause is one's own success. So, it should be regarded as a mental disfigurement".[2]

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[1] "So caṇḍikkalakkhaṇo pahaṭāsīviso viya, visappanaraso visanipāto viya, attano nissayadahanaraso vā dāvaggi viya, dusanapaccupaṭṭhāno laddhokāso viya sapatto, āghātavatthupadaṭṭhāno, visasaṁsaṭṭhapūtimuttaṁ viya daṭṭhabbo." Vsm. 14-124, p. 1051, Asl. 3.562, p. 208.

[2] "Issā' ti usūyā, parasampattīnaṁ asahanaṁ" NNT. 2.4, p. 27.

[3] "Sā parasampattīnaṁ usūyanalakkhaṇā tattheva anbhiratirasā, tato vimukhabhāvappaccupaṭṭhānā, parasampattipadaṭṭhānā saṁyojanaṁ' ti daṭṭhabbā." –Vsm. 14-125, p. 1051, Asl. 3.563, p. 208.

[4] 'Laddhānaṁ vā labhitabbānaṁ vā attano sampattīnaṁ nigūhanasabhāvaṁ macchariyaṁ'. NNT. p. 27.

xi. *Kukkucca:* It is the state of mind which causes one to repent or to brood on the immoral deeds done or moral deeds not done in the past. It is defined as *'kukutassa bhāvo kukkuccaṁ'*[3] i.e. the state of having done amiss. "Its characteristic is to brood on the evil that has been done, and the good that has not been done in the past. Its function is to feel sorrow about what has and what has not been done. Remorse is its manifestation. And, its proximate cause is what has and what has not been done.[4] It always occurs with *uddhacca.*

xii. *Thina:* It is a mental state which retards *citta* and makes it lethargic. It is the state of mind like the shrivelling of a cock's feather before the fire. It is the sickness of *citta (cittagelaññatā.)*[5] It always arises with *middha* (torpor) and is opposed to *viriya* (energy). As such, it is the anti-thesis of *citta-kammaññatā* (adaptability of consciousness). "Lack of driving power is its

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1. Vsm. 14-126,, p. 1052.
2. "Taṁ laddhānaṁ vā labhitabbānaṁ vā attano sampattīnaṁ nigūhanalakkhaṇaṁ, tāsaṁ yeva parehi sādhāraṇabhāva-akkhmanarasaṁ, saṁkocanaca-paccupaṭṭhānaṁ, kaṭukañcukatāpaccupatthānaṁ vā, attasampaṭṭipadatthānaṁ, cetaso virūpabhāvo ti daṭṭhabbaṁ".
–Vsm. 14-126, p. 1052, Asl. 3-563, p. 208.
3. 'Kucchitaṁ kataṁ kukataṁ tassa bhāvo kukuccaṁ.' –Vsm. 14-127, p. 1052
'Katākatānusocanasabhāvaṁ kukuccaṁ'. –NNt. p. 27.
4. "Taṁ pacchānutāpalakkhaṇaṁ, katākatānusocanarasaṁ, vippaṭisārapacupaṭṭhānaṁ. katākatapadaṭṭhānaṁ".
–Vsm. 14-127, p. 10-52, Asl. 3.563, p. 208.
5. 'Cittasa akalyatā ti cittassa gilānabhāvo', Asl. 5.78, p. 300.

characteristic. To remove energy is its function. Subsiding is its manifestation. And, unwise attention to boredom, torpor and so on is its proximate cause."[1]

xiii. *Middha:* It is the morbid state of *cetasika.* More clearly, it is the mental state which retards the mental properties of feeling, perception and volitional activities, and also makes them lethargic.[2] Hence, it is regarded as *kāya-gelaññatā* (the sickness of mental factors). "It has the characteristic of unwieldiness. Its function is to smother. It is manifested as laziness, nodding or sleep. And its proximate cause is unwise attention to boredom sloth and so on."[3]

xiv. *Vicikicchā:* It is the perplexed or disconcerted state of mind. It is the shifting nature of mind from one object to another and finding out what is true. In this regard, the *Majjhima nikāya* states: *'īdameva idanti nicchetuṁ asamatthabhavato it vickicchā'* i.e. perplexity is that which is incapable of deciding that it is so. The *Abhiddhamma* refers to a mental state which has doubts with respect to eight things, such as the *Buddha*, the *Dhamma*, the *Saṅgha*, the precepts, the past, the present, the past and the present combined and *paṭicca-samuppāda.* "It has the characteristic of doubt. It function is to waver. It is manifested as indecisiveness or as taking various sides. Its proximate cause is unwise attention[4]. So it should be regarded as obstructive of theory".

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[1] "Tattha thīnaṃ anussāhalakkhaṇaṁ, viriyavinodanarasaṁ, saṁsidanapaccupaṭṭhānaṁ.......arativijambhikādīsu ayonisomanasikāra padaṭṭhānaṁ" –Vsm. 14-122, p. 1049, Asl. 3-557, p. 206.

[2] Kāyassā ti khandhattayasaṁkhātassa nāmakāyassa. Akalyatā akammaññatā ti heṭṭhā vuttanayeneva."

–Ssl. 5-79, p. 300.

[3] 'Middhaṁ akammañnnatālakkhaṇaṁ, onahanarasaṁ, linatāpaccupaṭṭhānaṁ, pacalāyikaniddāpacupaṭṭhānaṁ vā...arati-tandīvijambhikādīsu ayonisomanasikārapadaṭṭhānaṁ ti."

Asl. 3.557, p. 206, Vsm. 14-122, p. 1049.

[4] "Sā saṁsayalakkhaṇā, kampanarasā, anicchaypaccupaṭṭhānā, anekaṁsagāhapaccupaṭṭhānā vā, vicikicchāyaṁ, ayonisomanasikārapadaṭṭhānā, paṭipattiantarāyakarā' ti daṭṭhabbā."

–Vsm. 14-129, p. 1053, Asl. 3.566, p. 209. Also see. p. 52.

At last, it should be noted that the first four *akusala-cetasika*, *moha, ahirika, anottappa* and *uddhacca* are known as *sabba-akusala sādhāraṇa cetasika* (immoral universal psychic factors) as they are commonly found in all the types of *akusala-citta*. On the other hand, both *issā* and *macchariya* are regarded as friends of *dosa* because each of them arise with it.

C. SOBHANA CETASIKA

The *sobhana cetasika* refers to a group of twenty five types of the *cetasika* which are moral in nature but for the sake of convenience and for distinguishing them from the *aññasamāna-cetasika* and the *akusala-cetasika*, they are called *sobhana-cetasika*. The literal meaning of the word *shobana* is beautiful but here it is used in the sense of moral. Therefore, the *sobhana-cetasika* may be rendered as 'Moral psychic factors'. These factors are classified under four heads, namely;

(a)	*Sobhanasādhāraṇa cetasika* (beautiful universal psychic factors)	–	19
(b)	*Virati* (abstinences)	–	03
(c)	*Appamaññā* (illimitables)	–	02
(d)	*Paññindriya* (wisdom)	–	01
			25

(a) Sobhana-sādhāraṇa-cetasika: The *cetasikas* which are essentially present in all types of *sobhana-citta* are nineteen in number, namely;

(i) *Saddhā* (faith),
(ii) *Sati* (mindfulness),
(iii) *Hiri* (prudence),
(iv) *Ottappa* (shame),
(v) *Alobha* (non-attachment),
(vi) *Adosa* (amity),
(vii) *Taramajjattatā* (equanimity),
(viii) *Kāyapassaddhi* (calmness of psychic factors)
(ix) *Cittapassaddhi* (calmness of mind),

(x) *Kāyalahutā* (buoyancy of psychic factors),
(xi) *Cittalahutā* (buoyancy of mind),
(xii) *Kāyamudutā* (pliancy of psychic factors),
(xiii) *Cittamudutā* (pliancy of mind),
(xiv) *Kāyakammaññatā* (adaptability of psychic factors),
(xv) *Cittakammaññatā* (adaptability of mind),
(xvi) *Kāyapāguññatā* (proficiency of psychic factors),
(xvii) *Cittapaguññatā* (proficiency of mind).
(xviii) *Kāyujjukatā* (rectitude of psychic factors), and
(xix) *Cittujjukatā* (rectitude of mind).

(i) *Saddhā:* In a generic sense, the term *saddhā* means confidence[1] but in the Abhidhammic sense it signifies the mental state due to which the other co-existent states have confidence in the *Buddha*, the *Dhamma* and the *Saṅgha.*[2] But it should not be misunderstood as a blind faith. It is confidence based on knowledge which helps in the purification of *citta.* It is, therefore, compared to the legendary water-purifying gem of the universal monarch. This particular gem, when thrown into water, causes mud and water-weeds to subside. The water is, consequently, purified. In the same way, *saddhā* purifies the mind by clearing it of its defilements. "It has the characteristic of having faith or trusting. Its function is to purify the associated states, like a water-purifying gem-or to enter into the associated states as faith like the crossing of the floods. Freedom from pollution, or decision is its manifestation. And an object worthy of faith is its proximate cause."[3]

The *saddhā* has four forms: (i) as *āgama saddhā*, it exists in those whose destiny has been declared by the Buddha,

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[1] 'Saddahatīti saddhā,' –Vibhit. 2.5, p. 45.
'Saddahanti etāya, sayaṁ vā saddahati, saddahanamattameva vā esā' ti saddhā' –Vsm. 14.97, p. 1037, Asl. 3.213, p. 97.

[2] '....Buddhādīsu pasādo'. –Vibht. 2.5, p. 45.

[3] 'Sā saddahanalakkhaṇā okappanalakkhaṇā vā pasādanarasā udakappasādakamaṇi viya, pakkhandanarasā vā oghuttaraṇo viya, akālussiyapaccupaṭṭhānā, adhimuttipaccupaṭṭhānā vā, saddheyyavatthupadaṭṭhānā. Vsm. 1497, p. 1037.

(ii) *adhigama saddhā*, it is the state of confidence in those who have realised the four types of *Ariya-sacca* (Noble Truths i.e. in the supramundane thoughts), (iii) *okappana saddhā*, it is that which cannot be shaken by anything said to the contrary, and (iv) *pasāda saddhā*, it is the clarity of thought in that object. This confidence may exist with weak wisdom when it is called *muddhappasanna saddhā*.

(ii) *Sati:* The literal meaning of the term *sati* is awareness.[1] But the specific sense it signifies, here, is the mental state which makes the associated states alert at when something appears before the mind. It is the state which keeps the sense-organs under control and does not allow them to get involved with their respective objects. Then, the act of seeing is solely for the sake of seeing, the act of hearing is solely for the sake of hearing and so on. *Sati* prevents undesirable thoughts from entering into the mind and allows only those factors, which are desirable, beneficial and helpful for the mind. It is so powerful that it can check all currents of craving (i.e. lust for sensual pleasures, lust for repeated existence, lust for one's own prosperity and desire for destruction of others) flowing in the world.

In other words, *sati* serves to keep the true nature of an object before the mind. Because of this strong fixation on the object, it is compared to a gate-keeper standing at the gates of senses to see that only moral stimuli enter. This particular *sati* neither arises with nor is found in the immoral types of *citta*. What is found in *akusala-citta* is *micchā-sati* (wrong mindfulness). Here, it should be noted that *sati* is developed. In the *Satipaṭṭhānasutta* various methods to develop *sati* are described in detail. It is said that when it is highly developed one acquires the power of remembering past births. It is this *sati* that is regarded as one of the factors of the *Ariya-aṭṭhaṅgika-magga* (Noble Eightfold Path). In fact, it tends to present before oneself good things without allowing them to be forgotten.

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[1] 'Saranti tāya, sayaṁ vā sarati, saraṇamattameva vā esā' ti sati'. Ibid., 14.98, p. 1037. 'Saraṇa sati' –Vibht. 2.5, p. 45

According to the commentary, "It has the characteristic of not wobbling. Its function is not to forget. It is manifested as guarding, or as the state of confronting an objective field. Its proximate cause is strong perception, or the foundation of mindfulness concerned with the body, and so on.[1]"

(iii) *Hiri:* It is the mental state which is opposed to *akusala-cetasika ahirika.* It generates shame in doing immoral acts. It is this factor due to which one hesitates before indulging in evil.[2] One is ashamed of doing immoral acts on account of his self-respect. Therefore, it is compared to a young lady or a respectable family. 'When she encounters a man she considers hereself to be much superior to, she thinks of her genealogy and remembers that no woman in her ancestry ever misbehaved. Therefore, if she were to do an immoral act, the public would put her in indelible shame and that would blemish her ancestry. Considering all this, she refrains from committing an immoral act'.[3] "It has the characteristic of disgust at evil. It has the function of not doing evil and that in the mode of shyness. It is manifested as shirking from evil. And its proximate cause is self-respect".[4]

(iv) *Ottappa:* It is the mental state which is opposed to the *akusala-cetasika anottappa.* It causes the origin of fear of public disgrace in doing any immoral act. 'Due to this factor, one refrains from evil-acts.[5] Therefore, it is compared to a red hot iron rod. One does not touch it because of the fear that his hand will be burnt. Again, it is compared to a women who observes the moral precepts. When a man approaches a women, observing the precepts, she refrains from doing anything immoral in consideration of the precepts which she is afraid to violate. As the *Visuddhimagga* states "It has the characteristic of fear of evil. Its function is to refrain from doing evil due to fear. It has the manifestation of shirking from evil. Its proximate cause is respect for others".[1] Further, it is seen that the *hiri* and *ottappa* are the two main causes of the origination of the beautiful classes of consciousness. Hence 'they are regarded as the guardian of the world'.[2]

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[1] "Sā apilāpanalakkhaṇā asammosarasā ārakkhapaccupaṭṭhānā, visayābhimukha bhāvapaccupaṭṭhānā vā, thirasaññāpadaṭṭhānā, kāyādisatipaṭṭhānapadaṭṭhānā vā".
Vsm. 14.98, p. 1037.

[2] "Kāyaduccaritādīhi hiriyatī' ti hirī". Ibid. 14.99, p. 1038.
"Hiriyati kāyaduccaritādīhi jigucchatīti hirī"
–Vibht. 2.5, p. 46.

[3] A treatise on Buddhist Philosophy, p. 105.

[4] "Tattha pāpato jigucchanalakkhaṇā hirī.... lajjākāreṇa pāpānaṁ akaraṇarasā hirī'. Vuttappakāreneva ca pāpato saṅkochanapaccupaṭṭhānā etā attagārava-padaṭṭhānā".
–Vsm. 14.99, p. 1038.

[5] 'Tehi yeva ottappatī' ti ottappaṁ'.
–Ibid.

(v) *Alobha:* This psychic factor is opposed to the *akusala-cetasika lobha.*[3] Detachment and generosity are implied thereby. It is defined as 'the mental state which keeps its associated mental states detached from its objects and takes no interest in them.[4] Just as water poured over a leaf of lotus flower drops down without a drop remaining intact on the petals, even so, this psychic factor does not get attached to any object. It is also regarded as one of the roots of *sobhana-citta.* It has been explained in detail in the *Aṭṭhasālinī.*[5]

So far as its characteristic, function etc. are concerned, "It has the characteristic of non-adhesion of the mind towards an object, like the drop of water which runs off a lotus leaf without adhering to it. Its function is not to lay hold over wealth, like an emancipated monk. Its manifestation is detachment like the man who falls into a pit of filth."[6]

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1. "Tattha... pāpato... uttāsalakkhaṇaṁ ottappaṁ,... uttāsākārena ottappaṁ. Vuttappakāreneva ca pāpato saṁkocanapaccupaṭṭhānā etā, ...paragārava padaṭṭhānā." Ibid; 14.99 p. 1038.
2. "Ime ca pana dve dhammā lokapālakā' ti daṭṭhabbā". –Ibid.
3. 'Lobhappaṭipakkho alobho'. –Vibht, 2.5, p. 46.
4. 'So ārammaṇe cittassa alaggatālakkhaṇe'. –Ibid.
5. Asl. 3.241-246; p. 104-16.
6. '....alobho ārammaṇe cittasa agedhalakkhaṇo alaggabhāvalakkhaṇo vā kamaladale jalabindu viya, apariggaharaso muttabhikkhu viya, anallīnabhāvapaccupaṭṭhāno asucimhi patitapuriso viya'.
–Vsm. 14. 100, p. 1038.

(vi) *Adosa:* It is opposed to the *akusala-cetasika dosa*[1]. In its generic sense, the absence of hatred and anger, and the presence of friendship is implied. But in its specific sense, it signifies the mental state which prevents *citta* from showing aversion to an object. Rather, it is inclined towards the purification of mind. It is one of the *kusala-hetus* and the first factor of the *brahmavihāra.* A detailed description of it is available in the *Aṭṭhasālinī.*[2] "It has the characteristic of non-resentment, like an agreeable friend. Its function is the suppression of annoyance, like sandalwood does. Its manifestation is loveliness like that of the full-moon."[3]

(vii) *Tatramajjhattatā:* Literally, the term *tatramajjattatā* means mildness with respect to an object. In the Abhidhammic sense, it signifies the mental state which keeps the other associated mental states well-balanced in respect of an object.[4] It maintains an evenness among its co-associated states in the execution of their respective functions.[5] In fact, it is the balanced state of mind which neither cleaves to an object nor repulses it. Hence, it is compared to a charioteer who views a pair of well-trained horses as equals.

Sometimes, *tatramajjhattatā* and *upekkhā* are used as synonyms. It is the *tatramajjhattatā* that is regarded as the *upekkhā* of the four *brahma-vihāra* (illimitables). Hence the *upekkhā* does not occur amongst illimitables. It is this *tatramajjhattatā* that is raised to the dignified position of a *bojjhaṅga*, one of the seven factors of enlightenment. But it is different from the hedonic *upekkhā* (indifferent). At times, both these mental states arise simultaneously in the same type of *citta* e.g. *upekkhāsahagata ñāṇasampayutta asaṅkhārikaṁ.* "*Tatramajjhattatā* has the characteristic of conveying *citta* and *cetasikas* evenly, and also of perceiving the object impartially. Its function is to prevent

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1. 'Dosapaṭipakkho adosa.' Vibht. 2.5, p. 46.
2. Asl. 3.241-246, p. 104-106.
3. "Adoso acaṇdikkalakkhaṇo avirodhalakkhaṇo vā anukūlamitto viya, āghātavinayaraso, pariḷāhavinayaraso vā candanaṁ viya, sommabhāvapaccupaṭṭhāno puṇṇcando viya." –Vsm. 14.101, p. 1039.
4. 'Tesu dhammesu majjhattatā tatramajjhattatā'. –Vibht., 2.5, p. 46.
5. 'Sā citta-cetasikānaṁ añjhupekkhanalakkhaṇā'. –Ibid.

deficiency and excess, or to inhibit partiality. And it is manifested as neutrality."[1]

(viii) *Kāyapassaddhi:* The term *kāyapassaddhi* is composed of two words–*kāya* and *passaddhi*. The term *kāya* is not used here in the material sense but in the psychic sense, which comprises three aggregates, namely, *vedanākkhandha* (the aggregate of feeling), *saññakkhandha* (the aggregate of perception) and *saṅkhārakkhandha* (the aggregate of mental-formation).[2] And the term *passaddhi* means calmness, serenity, quietness, tranquillity etc. Thus, the term *kāyapassaddhi* means the calmness of *cetasika*.[3] It is opposite to the *uddhacca* which causes restlessness of the mental states. Hence, it may be stated, that it is the factor which calms the distracted states of the psychic factors.

(ix) *Cittapassaddhi:* The term *cittapassadhhi* is composed of the two words–*citta* and *passaddhi*. The term *citta* denotes *viññāṇakkhandha* (the aggregate of consciousness) while the term *passaddhi* has the same meaning explained above. Thus, the term *cittapassaddhi* means the composure or calmness of consciousness.[4] In fact, it is the state which calms the distracted and restless state of *citta*. How could this be illustrated? 'It is like the disappearance of weariness from the body when one sits in the shade of a huge tree after a prolonged journey under a hot sun. In this illustration, the composure of consciousness, and that of psychic factors is like the disappearance of weariness and distraction'[5].

'Both the *kāyapassaddhi*, and *cittapassaddhi*, together, have the characteristic of quietening the disturbance in the psychic factors and consciousness respectively. Their function is to crush the disturbance of the psychic-factors and consciousness

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1. 'Sā citacetasikānaṁ samvāhitalakkhaṇā ūnādhikatānivāraṇarasā, pakkhapātupacchedanarasā vā; majjhattabhāvapaccupaṭṭhānā.....' –Asl. 3.255, p. 109. –Vsm. 14.42, p. 1044.
2. 'Kāyo ti ċettha vedanādayo tayo khandhā'. –Vsm. 14.03 p. 1044.
3. 'Kāyassa passabhanaṁ kāyapassaddhi', –Ibid.
4. 'Cittasa passabhanaṁ cittapassaddhi', –Ibid.
5. A treatise on Buddhist philosphy, p. 108.

respectively. They are manifested as the calmness of the psychic factors, and consciousness. Their proximate cause is the psychic factors and consciousness'.[1]

(x) *Kāyalahutā:* The term *kāyalahutā* is composed of two words, *kāya* and *lahutā*. The term *kāya* signifies the three aggregates of *vedanā, saññā* and *saṅkhāra* while the term *lahutā* means lightness or buoyancy. Thus, *kāyalahutā* means the lightness or buoyancy of the psychic factors.[2]

(xi) *Cittalahutā:* The term *cittalahutā* signifies the lightness of the consciousness.[3] Both the psychic factors, *kāyalahutā* and *cittalahutā* are opposed to *thina-middha*. They cause the disappearance of heaviness of the psychic factors and conciousness. In fact, it is like the relief obtained by laying down a heavy burden.

"Both the *kāyalahutā* and *cittalahutā* have the characteristic of lightening heaviness in the psychic-factors and consciousness. Their function is to crush heaviness in the psychic-factors and consciousness. They are manifested as non-sluggishness of the psychic factors and consciousness. Their proximate cause is the psychic factors and consciousness".[4]

(xii) *Kāyamudutā:* The term *kāyamudutā* is made up of two words, namely *kāya* and *mudutā*. The meaning of the term *kāya* is the same as already mentioned while the term *mudutā* means 'pliancy or malleability'. Thus, the term *kāyamudutā* means the pliancy of the psychic factors.[5]

(xiii) *Cittamudutā:* Like *kāyamudutā*, *cittamudutā* has also got two components–*citta* and *mudutā*. Both the terms have been explained above. In this background it signifies the pliancy of consciousness'.[1] It is opposed to the defilements such as *diṭṭhimāna* etc.[2] It causes the hardness or stiffness of *citta* to become pliant. 'It is like the two people who are engaged in the act of making a thick and hard hide of an ox or sheep supple and pliant'.[3]

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[1] 'Ubho pi panetā ekato katvā kāyacittadarathavūpasamalakkhaṇā kāyacittapassaddhiyo, kāyacittadarathanimmaddanarasā kāyacittānaṁ aparipphandanasītibhāvapaccupaṭṭhānā, kāyacittapadaṭṭhānā'.
–Asl. 3.248, p. 107, Vsm. 14.103, p. 1040.

[2] 'Kāyassa lahubhavo kāyalahutā'. –Vibht, 2.5, p. 46.

[3] 'Cittassa lahubhāvo cittalahutā'. –Vsm. 14. 104, p. 1040.

[4] 'Tā kāyacittagarubhāvavūpasamalakkhaṇā, kāyacittagarubhavanimmaddanarasā, kayacittānaṁ adandhanatāpaccupaṭṭhānā kāyacittapadaṭṭhānā'.
–Vsm. 14-104, p. 1040, Asl. 3.248, p. 107.

[5] 'Kāyassamudubhāvo kāyamuduta'.
Vibht. 2.5, p. 46. vsm. 14.105, p. 1040.

"Both the *kāyamudutā* and *cittamudutā* have the characteristic of softening the rigidity in the psychic factors and consciousness, respectively. Their function is to crush stiffening in the psychic-factors and consciousness. They are manifested as non-resistantance. And their proximate cause is the psychic factors and consciousness."[4]

(xiv) *Kāyakammaññatā*: The term *kāyakammaññatā* is composed of two words–*kāya* and *kammaññatā*. As mentioned earlier, the aggregates of feeling, perception and mental-formation are implied by the term *kāya*, while the term *kammaññatā* means workableness, serviceablness, adaptability etc. Thus, the term *kāyakammaññatā* means 'adaptability of the psychic factors.[5]

(xv) *Cittakammaññatā: Citta* and *kammaññatā* are the two words which constitute the term *cittakammaññatā*. The word *citta* signifies the aggregate of *viññāṇa* while the term *kammaññatā* means workableness etc. Thus, the term *cittakammaññatā* means 'adaptability of the consciousness'.[6]

Both the states–*kāyakammaññatā* and *cittakammaññatā* cause the disappearance of inert and inactive condition of the psychic factors and consciousness with regard to the performance of moral

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1. 'Cittassa mudubhāvo cittamudutā'. –Ibid. p. 1041.
2. '....diṭṭhimānādikilesapaṭipakkhabhūtā' ti daṭṭhabbā'. –Ibid. p. 1041.
3. A treatise on Buddhist Philosphy, p. 10.
4. 'Tā kāyacittatthambhavupasamalakkhaṇā, kāyaacittathaddhabhāva-nimmaddanarasā, appaṭīghātapaccupaṭṭhānā, kāyacittapadaṭṭhānā'. Vsm. 14.105, p.10.41.
5. 'Kāyassa kammanññabhāvo kāyakammaññatā'. –Vsm. 14. 106, p. 1041. 'Kammāni sādhu kammaññaṁ, tassa bhāvo kammaññatā, kāyassa kammaññatā kāykammaññatā.' –Vibht. 2.5, p. 46.
6. 'Cittassa kammaññabhāvo cittakammaññatā'. –Vsm. 14.106, p. 1041.

deeds. The *Aṭṭhasālini* states that these two allied concommittants produce serenity in propitious things, and are adaptable, like pure gold, for beneficial work.[1] No wonder, they are compared to a heated metal made for any use. They are opposed to all the remaining *nīvaraṇas*, which cause inactivity in the *cetasika* and *citta.*[2]

They have the characteristic of quietening unworkableness (unwieldiness) in the psychic factors and consciousness, respectively. Their function is to crush unworkablness in the psychic factors and consciousness. They are manifested as success in making something an object of the psychic factors and consciousness. Their proximate cause is the psychic factors and consciousness[3]

(xvi) *Kāyapaguññatā:* The term *kāyapāguññatā* is composed of two words–*kāya* and *pāguññatā.* The former is indicative of the psychic factors while the latter means proficiency, skilfulness etc. Thus, the term *kāyapāguññatā* signifies the proficiency of psychic factors.[4]

(xvii) *Cittapāguññatā:* Like the *kāyapāguññatā*, *cittapāguññatā* is also made up of two words *citta* and *pāguññatā.* The meaning of each term has already been given. In this back ground the term *cittapaguññata* means the proficiency of consciousness.[5]

Both the *kāyapāguññatā* and *cittapāguññatā* are opposed to such passions as unfaithfulness, the lack of confidence or the lack of mindfulness etc.[6] 'They have the characteristic of healthiness of the psychic factors and consciousness, respectively.

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1. 'Tā pasādanīyavatthūsu pasādābahā hitakiriyāsu viiniyogakkhemabhā vāvahā suvaṇṇavisuddhi viyā' ti daṭṭhabbā'. –Asl. 3.249, p. 107.
2. 'Kāyacittānaṁ akammaññabhāvakarāvasesanīvaraṇāpaṭipakkhabhūtā' ti daṭṭhabbā'. –Ibid.
3. 'Tā kāyacittākammaññabhāvavūpasamlakkhaṇā, kāyacittākammaññabhāvanimmaddanarasā, kāyacittānaṁ ārammaṇakaraṇasampattipaccupaṭṭhānā, kāyacittapadaṭṭhānā'. –Vsm. 14.106, p. 1041.
4. 'Kāyassa pāguññabhāvo kāyapāguññatā'. –Ibid. 14. 107, p. 1041.
5. 'Cittassa pāguññabhāvo cittapāguññatā'. –Ibid.
6. '.....asaddhiyādipaṭipakkhabhūtā' ti daṭṭhabbā'. –Ibid.

Their function is to crush the unhealthiness of the psychic factors and consciousness. Their proximate cause is the psychic factors and consciousness'.[1]

(xviii) *Kāyujjukatā:* The term *kāyujjukatā* has two component parts, namely, *kāya* and *ujjukatā*. Here too, the term *kāya* is used for the psychic factors, while the term *ujjukatā* means straighness or rectitude. Thus, the term *kāyujjukatā* means 'the rectitude of psychic factors'.[2]

(xix) *Cittujjukatā:* Like the term *kāyujjukatā* , the *cittujjukatā* also has two component parts–*citta* and *ujjukatā*. As mentioned earlier, the term *citta* signifies the aggregate of *viññāṇa*. Thus, the term *cittujjukatā* means 'the rectitude of consciousness'.[3]

Both the *kāyujjukatā* and *cittujjukatā* as mental states, cause the disappearance of crookedness of the psychic factors and consciousness as 'they are the opposites of crookedness and cunningness'.[4] They have the characteristic of uprightness of the psychic-factors and consciousness, respectively. Their function is to crush tortuousness in the psychic factors and consciousness. They are manifested as non-crookedness. Their proximate cause is the psychic factors and consciousness."[5]

(b) *Virati:* Besides the aforesaid nineteen types of the beautiful universal psychic factors, there are three types of *kusala-cetasika* that arise only in the certain classes of *sobhana-citta.* These three factors are termed, collectively, as *virati.* Literally, the term *virati* means 'refrain from'. But in a technical sense, it, means refrain from doing certain types of immoral deeds.

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[1] 'Tā kāyacittānaṁ agelaññabhāvalakkhaṇā, kāycittagelaññanimmaddanarasā, nirādīnavapaccupaṭṭhānā, kāyacittapadaṭṭhānā'. –Ibid.

[2] 'Kāyassa ujukabhāvo kāyujjukatā'. –Vibht. 2.5, p.46.

[3] 'Cittass ujukabhāvo cittujjukatā'. –Vsm. 14.108, p. 1042.

[4] 'Kāyacittānaṁ kutīlabhāvakaramāyāsāṭheyyādipaṭipakkhabhūtā' ti daṭṭhabbā'. –Ibid.

[5] 'Tā kāyacitta-ajjavalakkhaṇā, kāyacittakuṭilabhāvanimmaddanarasā, ajimhatāpaccupaṭṭhānā, kāyacittapadaṭṭhānā'. –Ibid.

According to the *Aṭṭhasālinī*, there are three types of *virati*, namely; *sampatta-virati*,[1] *samādāna-virati*[2] and *samuccheda-virati*.[3] But the *Abhidhammatthasaṅgaho* talks about three different *viratis*, namely, *sammā-vācā* (right-speech)[4], *sammā-kammanta* (right-action)[5], and *sammā-ājīva* (right-livelihood).[6] All the three terms are used in a technical sense. *Sammā-vācā* means refrain from telling a lie, slander, harsh speech and useless talk.[7] *Sammā-kammanta* means refrain from killing, stealing and sexual misconduct.[8] And, *sammā-ājiva* means refrain from selling poison, intoxicants, weapons, slaves and animals for slaughter.[9] All these types of *cetasika* together arise in the *lokuttara-citta* while in case of the other types of the *citta* they arise separately according to the situations. For instance, if one is to refrain from stealing, at that time only *sammā-kammanta* will arise and so on.

"These three *virati-s* have the characteristic of non-transgression in the respective fields of the bodily conduct etc. Their function is to draw back from the fields of bodily misconduct etc. They are manifested as not doing these things. Their proximate causes are the special qualities of faith, conscience, shame, a lesser number of wishes etc.."

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1. Without taking the precepts or without complete extinction of evils, when one refrains from speaking untruth and so on, an occasion arises; it is called 'sampatta virati'.
2. It is called so when one refrains from doing evils in the future by taking the precepts.
3. It is known as so because they arise in the supramundane types of consciousness which are attained by completely eradicating the roots of evil.
4. 'Sammā vadanti etāyā ti sammāvācā'. –Vibht. 2.6, p. 47.
5. 'Sammā pavatto kammanto sammākammanto'. –Ibid.
6. 'Sammā ājīvanti sammā-jīvo'. –Ibid.
7. 'Vacīducaritavirati sā catubbidhā–musāvāda veramaṅi, pisuṇāvācā veramaṇi, pharusāvācā veramaṇi, samphappalāpā veramaṇi'.
–Vibht. 2.6, p. 47.
8. '....sā tividhā–pāṇātipātā veramaṇi, adinnādānā veramaṇi, kāmesumicchārā–veramaṇīti. –Ibid.
9. '...micchājīvavirati, so pana ājivahetukakāyavacīduccarito viramaṇavasena sattavidho, kuhanalapanādimicchājīvaviramaṇavasena bahuvidho vā.'
–Ibid.

(c) *Appamaññā:* The term *appamaññā* is used in a specific sense, signifying collectively the four mental states namely: *mettā* (friendliness), *karuṇā* (compassion), *muditā* (appreciative joy), and *upekkhā* (indifferent).[1] They are called so because they may be extended to all beings without any limitation. In fact, they have 'infinite number of beings as their objects and due to this they are termed as *appamaññā.*'[2] However, in the present context, only *karuṇā* and *muditā* are intended by the said term. The other two are not included here becausethey have already been represented as *adosa* and *tatramajjhattatā.*[3]

Karuṇā is the mental state arising out in its bearer on the sight of suffering in thoes[4]. It is also regarded as the state which dissipates the suffering of others. It denotes the nature of a virtuous human being. It features as desire to relieve not only mankind but all sentient beings under suffering. It embraces the beings afflicted by and discards cruelty. "The wish for the removal of sufferings of other is its characteristic. Its function is in not tolerating others' suffering. It is manifested as non-cruelty. Its proximate cause is to see helplessness in those overwhelmed by suffering'.[5] It succeeds when it makes cruelty subside and it fails when it produces sorrow.

On the other hand, *muditā* is the mental state which feels joy seeing the happiness and achievements of others.[6] It is the joy which appreciates and feels happiness over the success and fortune of others. It embraces prosperous beings. "It has the characteristic of rejoicing in the success and prosperity of others.

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1. They are also known as 'Bramha-vihāra'.
2. 'Appamāṇasattāramaṇattā appamāṇā; tā eva appamaññā.
–Vibht. 2.7, p. 47.
3. "Abyāpādena mettā hi, tatramajjhattatāya ca".
Upekkhā gahitā yasmā, tasmā na gahitā ubho' ti." –Vibht. 2.7, p. 48.
4. Karoti paradukkhe sati sādhūnaṁ hadayakhedaṁ janeti, kirati vā vikkhipati paradukkhaṁ, kiṇāti vā taṁ hiṁsati, kiriyati vā dukkhitesu pasāriyatīti karuṇā.
–Vibht. 2.7, p. 47.
5. 'Dukkhāpanayanākārappavattilakkhaṇā karuṇā, paradukkhāsahanarasā, avihiṁsāpaccupaṭṭhānā, dukkhābhibhūtānaṁ anāthabhāvadassanapadaṭṭhānā'. –Asl. 3.402, p. 157.
6. 'Modanti etāyā ti muditā', –vibht. 2.7, p. 47.

Its function is the negation of envy. It is manifested as the elimination of aversion. Its proximate cause is to see the success of beings".[1] It succeeds when it makes aversion subside and fails when it produces merriment.

(d) *Paññindriya:* Literally, the term *paññā*, also known as *paññindriya*, means knowing, understanding, comprehending etc. But in the Abhidhammic sense, it is the mental state which comprehends or perceives the true nature of conditioned things. It is the knowledge or clear understanding of all the conditioned things as possessing the three salient features of *anicca* (impermanence), *dukkha* (suffering) and *anatta* (egolessness).[2] The *Visuddhimagga* defines it as *'Kusalacittasampayuttaṁ vipassanāñāṇaṁ paññā'.*[3] It means the insight knowledge associated with moral consciousness is *paññā*. It is known to us that there are three moral roots–*alobha, adosa,* and *amoha*. The types of *citta* associated with any one of them are termed as *kusala-citta* which, in course of time, yield *kusala-vipākas.* On gradual training or development of *citta*, it becomes pure and acquires such a knowledge (known as *vipassanā-ñāṇā)* which penetrates into the intrinsic nature of an object and, thus, clearly understands object. This is known as *paññā.*

Since the *paññā* is the complete understanding of the subject, it is ranked the highest among various types of knowledge and comprehension. The other types of knowledge are *saññā* (perception) and *viññāṇa* (consciousness). The former perceives the impression of an object such as blue, green etc. but does not realise its characteristic features.[4] *Viññāṇa* not only perceives the impression but also realises its, characteristics basic and alienates itself from clinging to the object.[5] And the *paññā* not only penetrates into the intrinsic nature of an object but also tries to detach itself from the object.

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1. 'Pamodalakkhaṇā muditā, anissāyanarasā, arativighātapaccupaṭṭhānā, sattānaṁ sampattidassanapadaṭṭhānā'. –Asl. 3.402, p. 156.
2. 'Pakārena jānāti aniccādivasena avajbujjhatīti paññā.' Vibht. 2.7, p. 48.
3. Vsm. 14.2, p. 946.
4. 'Saññā tāva nīlādivasena sañjānanamattaṁ karoti, lakkhaṇappaṭivedhaṁ kātūṁ na sakkoti.' –Vibht. 2.7, p. 48.
5. Viññāṇaṁ lakkhaṇapativedhaṁ pi sādheti, ussukketvā pana maggaṁ papetuṁ na sakkoti. –Ibid.

In the *Milindapañha*, we find a scholastic effort to define *paññā* and distinguish it from other similar terms. There *paññā* has been defined as having the characteristic mark of *chedanalakkhaṇāpaññā* (the characteristic of cutting off)[1], and also as *obhāsanalakkhaṇāpaññā* (possessing enlightenment as characteristic mark).[2] It is so as it dispels the darkness of ignorance, spreads the radiance of knowledge, makes the light of intelligence shine forth, and clarifies the Noble Truth. In its light one perceives the impermanence of all beings and things, the suffering that is inherent in individuality, and the absence of soul.

Further, it should be noted that in the *Abhidhamma, ñāṇa, paññā* and *amoha* are used as almost synonyms and interchangeable terms. In the types of *citta* connected with knowledge*(ñāṇa-sampayutta)*, the reference is to *paññā.* As one of the four factors of *iddhipāda* (accomplishing one's ends) it assumes the name of *vimaṁsā* (examination). When purifed by *samādhi*, it assumes the honourable role of *abhiññā* (higher knowledge). The highly developed *paññā* is elevated to the state of a *bojjhaṅga, dhamma-vicaya* (the investigation of the truth) and *maggaṅga, sammādiṭṭhi,* (right view). The culmination of *paññā* is the omniscience of the Buddha. It is also known as *paññindriya* because it dominates in understanding the real nature of the object and in overcoming ignorance'.[3]

It has the characteristic of penetrating into the true nature of phenomena *(dhammasabhāvapaṭivedhanalakkhaṇā paññā*). It has the function of dispelling the darkness of bewilderment or ignorance which covers the true nature of phenomena (states, due to which things appear falsely and mislead the being causing serious damages.) The manifestation of wisdom is in not being bewildered'.[4] He, who concentrates well, knows

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1. Miln. 2.1.14, p. 30.
2. Ibid.
3. 'Sāeva yathāsabhāvāvabodhane ādhipaccayogato indriyaṁ ti paññindriyaṁ'. –Vibht. 2.7, p. 48.
4. 'Ettha pana dhammasabhāvapaṭivedhalakkhaṇā paññā, dhammānaṁ sabhāvapaṭicchādakamohandhakāraviddhaṁsanarasā, asammohapaccupaṭṭhānā. Vsm. 14.7, p. 9.50.

and sees a thing as it really is. Thus, concentration is the proximate cause of wisdom.[1]

CETASIKA-SAMPAYOGA NAYA

(The Association of Psychic factors)

In the previous pages, a brief account of the fifty two types of *cetasika* has been given. As stated there, they are co-associates or co-adjuncts of *citta.* Besides sharing the base and object of *citta*, they always arise and cease simultaneously with the origin and ceasing of *citta.* Both (i.e. *citta* and *cetasika)* give perfection to the meaning of each other. They cannot perform their respective function being separated from each other. It is, however, remarkable that all the types of *cetasika* never appear in every type of *citta.* The same is true in respect of the types of *cetasika.* The *Abhidhammatthasaṅgaho*, therefore, presents a description, showing the association of each type or class of the *citta* that associates with a particular type of *cetasika* as well as the combination of *cetasika* with a particular type or class of *cetasika.* The former mode of description to show the relation between *citta* and *cetasika* is termed *cetasika-sampayoganaya* while the latter is termed *cetasika-saṅgahanaya.*

To begin with, *cetasika-sampayoganaya,* the association of *cetasika* with *citta* may be said to be general as well as particular. In general way, the seven types of *sabbacittasādhāraṇa-cetasika* associate with all the types of *citta* while *pakiṇṇaka cetasika* associate with *citta* accordingly. The fourteen types of *akusala-cetasika* associate with the immorals (*akusala-citta*) and *sobhana-cetasika* with *sobhana-citta.*[2] This makes clear that the association of *cetasika* with the different types of *citta* may be presented in a particular way by classifying them in four groups:

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[2] Samāhito yathābhūtaṁ jānāti passati' ti vacanato pana samādhi tassā padaṭṭhānaṁ. Ibid.

[1] 'Satta sabbattha yujjanti yathāyogaṁ pakiṇṇakā.
Cuddasākusalesveva sobhanesveva sobhanā.' Abhs. 2.9, p. 29

(a) *Sabbacittasādhāraṇa-cetasika-sampayoga,*
(b) *Pakiṇṇaka-cetasika-sampayoga,*
(c) *Akusala-cetasika-sampayoga,* and
(d) *Sobhana-cetasika-sampayoga.*

The first group is of those seven types of the *cetasika* which are known as *sabbacittasādhāraṇa-cetasika* (universals). Hence, it is named as *sabbacittasādhāraṇsa-cetasika-sampayoganaya.* The second group is of those six types of *cetasika* which are termed as *pakiṇṇaka-cetasika.* (particulars). Hence, this group may be termed as *pakiṇṇaka-cetasika-sampayoganaya.* The third group may be named as *akusala-cetasika-sampoyaganaya* because this group refers to those fourteen types of the psychic factors which are immoral in nature i.e. *akusala-cetasika.* And, the last group comprises those psychic-factors which are moral in nature and arise only with the beautiful types of consciousness. Hence, this group may be named as *sobhana-cetasika-sampayoganaya.* Now, let us consider each of these groups separately.

a. Sabbacittasādhāraṇa-cetasika-sampayoga

It, as stated earlier, comprises those seven *cetasikas* which are, technically, termed as *sabbacittasādhāraṇa.* As the name indicates these types of *cetasika* are available in all the eighty-nine types of *citta.*[1]

b. Pakiṇṇaka-cetasika-sampayoga

The six types of *pakiṇṇaka-cetasika* form the second group. Each type of the *cetasikas* of this group arises with a distinct set of *citta.* This may be illustrated separately in the following manner.

Vitakka: The *vitakka*, which lifts *citta* onto the object, arises in the fifty-five types[2] of *citta.* They are:

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[1] 'Sabbacittasādhāraṇā tāva satta cetasikā sabbesu pi ekūnanavuticittuppādesu labbhanti.' –Abhs. 2.10, p. 30.

[2] 'Pakiṇṇakesu pana vitakko tāva... pañcapaññāsa cittesu upajjati.' Abhs. 2.11, p. 30

i. *Akusala-citta* – 12
ii. *Ahetuka-citta* (excluding *viññāṇas*) – 08
iii. *Kāmāvacara-sobhana-citta* – 24
iv. *Rūpāvacara-citta* (only the first *jhāna-citta*) – 03
v. *Lokuttara-citta* (only the first *jhāna-citta*) – 08
55

It is obvious that *vitakka* does not arise in the sixty-six types of *citta*. They are:

i. *Ahetuka-citta* (only *viññāṇas)* – 10
ii. *Rūpāvacara-citta*
(excluding the first *jhāna-citta)* – 12
iii. *Arūpāvacara-citta* – 12
iv. *Lokuttara-citta*
(excluding the first *jhāna-citta)* – 32
66

Here, one may ask the reason for the non-availability of *vitakka* in the above mentioned types of *citta*. It does not arise in the ten types of *viññāṇā* (*cakkuviññāṇa* etc.) because these types of the *citta* are pure sensation and unalloyed with reflection. Besides, they do not depend upon the functioning of *vitakka* for their origin. *Vitakka* is also not available in those *jhāna-citta* which are superior to the consciousness accompanied by the first *jhāna*. It is so because the higher stages of *jhāna-citta* do not feel the necessity for directing the *citta* onto an object.

Vicāra: It is the *cetasika* which arises in the sixty-six types of *citta*,[1] namely,

i. *Akusala-citta* – 12
ii. *Ahetuka-citta* (excluding *viññāṇas)* – 08
iii. *Kāmāvacara-sobhana-citta* – 24
iv. *Rūpāvacara-citta*
(only the first and the
second *jhāna-citta)* – 06

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[1] Ibid. (Out of the sixty-six types of consciousness, fifty-five are the same in which vitakka is associated. this is so because vicāra is always available with vitakka).

v.	*Lokuttara-citta* (only the first and the second *jhāna-citta)*	–	16
			66

It is clear that *vicāra* does not arise in the following fifty five types of *citta.*

i.	*Ahetuka-citta* (only in *viññāṇas)*	–	10
ii.	*Rūpāvacara-citta* (excluding the first and second *jhāna-citta)*	–	09
iii.	*Arūpāvacara-citta*	–	12
iv.	*Lokuttara-citta* (excluding the first and the second *jhānika-citta)*	–	24
			55

Adhimokkha: It arises in the seventy-eight types of *citta,*[1] to wit:

i.	*Akusala-citta* (excluding *vicikicchāsampayuttacitta)*	–	11
ii.	*Ahetuka-citta* (excluding the *viññāṇas)*	–	08
iii.	*Kāmāvacara-sobhana-citta*	–	24
iv.	*Rūpāvacara-citta*	–	15
v.	*Arūpāvacara-citta*	–	12
vi.	*Lokuttara-citta*	–	08
			78

It is clear that *adhimokkha* does not associate with one type of immoral-consciousness accompanied by perplexity and the ten types of *viññāṇas.* This is so because the nature of *adhimokkha* is to decide about the object firmly while the *citta* accompanied by perplexity is full of doubt and, thus, unable to take any firm and fixed decision. Similarly, the ten types of *viññāṇa* receive objects but do not identify them

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[1] 'Adhimokkho dvipañcaviññāṇa-vicikicchāvajjitacittesu.' Ibid.

(objects) precisely. Thus, *adhimokkha* does not arise in the following eleven types of citta:

i. *Akusala-citta*
   (upekkhāsahagata-vicikicchāsampayutta) – 01
ii. *Ahetuka-citta (viññāṇa-citta)* – 10
   11

Viriya: It arises in all the types of *citta* excluding those which are known as *pañcadvārāvajjana, dvipañcaviññāṇa, sampaṭicchana* and *santīraṇa citta.*[1] It means it does not arise in the ten types of *viññāṇa*, two types of recipient-consciousness, three types of investigating-consciousness and one consciousness adverting at the doors of five senses.[2] The reason for the non-availability of *viriya* in them is that these types of *citta* are too feeble or weak to grasp the object whereas *viriya* takes the object with great enthusiasm.[3] The *viriya*, thus, arises in the seventy-three types of *citta*, nemely:

i. *Akusala-citta* – 12
ii. *Aketuka-citta*
   (only manodvārāvajjana and
   hasituppāda citta) – 02
iii. *Kāmāvacara-sobhana-citta* – 24
iv. *Rūpāvacara-citta* – 15
v. *Arūpavacara-citta* – 12
vi. *Lokuttara citta* – 08
   73

And, the types of *citta* in which *viriya* does not arise are the rest sixteen types of *ahetuka-citta.*

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[1] "Viriyaṁ pañcadvārāvajjana-dvipañcaviññāṇa-sampaṭicchana-santīraṇavajjitacittesu". –Ibid.

[2] Viriyaṁ pañcadvārāvajjanacitte, dasasu dvipañcaviññāṇacittesu, dvīsu sampaṭīcchanacittesu, tīsu ca saṇṭīraṇacittesū ti soḷasacittesu na hoti. –NNT - p. 31.

[3] "Viriyaṁ balanāyakattā dubbalesu pañcadvārāvajjanādīsu soḷasacittesu nuppajjati.' –Pdni, p. 91.

Pīti: As the *Abhiddhammatthasaṅgaho* maintains, it is present in all types of consciousness, excluding those accompanied by displeasure, and indifferent, body-consciousness and the fourth *jhāna*-conciousness.[1] Explaining this, it may be said that it does not arise in the types of the consciousness which are accompanied by *domanassa* and *upekkhā*. This is so because *pīti*, by nature a pleasant thrill of sensation, arises in the hope of getting an agreeable object while *domanassa* is a disagreeable feeling and *upekkhā* is neither a pleasant nor a painful feeling.[2] *Kāya-viññāṇā* is also devoid of *pīti* because the body always feels either pleasure or pain. Likewise, *pīti* does not arise in the fourth jhanic-consciousness because the latter is superior to the third jhanic-consciousness. Thus, the consciousness in which *pīti* arises are enumerated as follows:

i.	*Akusala-citta* (only *somanassa-sahagata-citta)*	–	04
ii.	*Ahetuka-citta* (only *somanassa-sahagata santīraṇa* and *hasituppāda citta)*	–	02
iii.	*Kāmāvacara-sobhana-citta* (only *somanassa-sahagata citta*)	–	12
iv.	*Rūpāvacara-citta* (excluding the fourth and fifth *jhāna-citta)*	–	09
v.	*Lokuttara-citta* (excluding the fourth and fifth *jhāna-citta)*	–	24
			51

It is clear that *pīti* does not associate in the seventy types of *citta*, to wit:

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1. 'Pīti domanassupekkhāsahagata-kāyaviññāṇa-catutthajjhāna vajjitacittesu'. Abhs. 2.11, p. 30.

   'Pīti dvīsudomanssupekkhāsahagatacittesu na labbhati'. –NNT. p. 31.

2. "Pīti sampiyāyanasabhāvattā domanassupekkhāsahagatesu nuppajjati'. –Pdni., p. 91.

i. *Akusala-citta* (*upekkhāsahagata and domanassasahagata citta)* – 08
ii. *Ahetuka-citta* (excluding *somanassasahagata santīraṇa* and *hasituppāda citta)* – 16
iii. *Kāmāvacara-sobhana-citta (only upekkhāsahagata-citta)* – 12
iv. *Rūpāvacara-citta (only catuttha -jhāna*-and *pañcama- jhāna-citta)* – 06
v. *Arūpāvacara-citta* – 12
vi. *Lokuttara-citta (only catuttha -jhāna* and *pañcama-jhāna citta)* – 16

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Chanda: It is associated with all the types of *citta* excluding those, mentioned below[1]:

i. *Mohamulaka-akusala-citta* – 02
ii. *Ahetuka-citta* – 18

20

It means they are not associated with the deluded, and the rootless consciousness. This is so because these types of consciousness are contrary to the nature of *chanda.* The nature of *chanda* is 'wish to do something' whereas the deluded and the rootless consciousness are devoid of this.[2] Thus, there are sixty-nine types of consciousness in which *chanda* arises, viz.;

i. *Akusala-citta* (excluding momuhacitta)– 10
ii. *Kāmāvacara-sobhana-citta* – 24
iii. *Rūpāvacara-citta* – 15
iv. *Arūpāvacara-citta* – 12
v. *Lokuttara-citta* – 08

69

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[1] 'Chando ahetuka-momūhavajjitacittesu' labbhati'. –Abhs. 2.11, p. 30.

[2] 'Chando icchāsabhāvattā icchārahitesu ahetukamomūhacittesu ca nuppajjati' –Pdni. p. 91.

At this point, the preceding description of the association and dissociation of the *pakiṇṇaka-cetasika* may be tabulated as follows:

Table No. 2.1.

Association of the Particular-Psychic factors

	Pakiṇṇaka-cetasika	*Associated with*[1]	*Dissociated from*[2]
i.	*Vitakka*	55	66
ii.	*Vicāra*	66	55
iii.	*Adhimokkha*	78	11
iv.	*Viriya*	73	16
v.	*Pīti*	51	70
vi.	*Chanda*	69	20

It is remarkable that in course of presenting the association of the *pakiṇṇaka* class of *cetasika* with *citta*, both the modes of counting the types of *citta* have been applied. Considering the association of *vitakka, vicāra* and *pīti* the second way of calculating *citta* (as 121 types) has been applied because *vitakka, vicāra* and *pīti* are the factors of *jhāna* also. Contrary to this, the total number of the types of *citta* is taken to eighty-nine to display their association with *adhimokkha, viriya* and *chanda cetasikas.*

c. Akusalacetasika-sampayoga

As mentioned earlier, the third group comprises those psychic factors which are immoral in nature. The fourteen types of *akusala-cetasika* constitute this group. As per nature, these *cetasikas* are invariably present in the immoral types of *citta.* The *cetasikas* of this group, however, never associate together with one or all the types of *akusala-citta* at one and the same time. Some of these are available in all the types of *akusala-citta* while other arise separately and occasionally. Hence, the association of such *cetasikas* may be illustrated in the following ways.

---

1. 'Pañcapaññāsa casaṭṭhiṭṭhasattati tisattati.
   Ekapaññāsa cekūnasattati sapakiṇṇakā'. –Abhs. 2.12, p. 30.
2. 'Casaṭṭhi pañcapaññāsa ekādasa ca soḷasa.
   Sattati vīsati ceva pakiṇṇakavivajjitā'. –Ibid.

The *Abhidhamma* tradition maintains that the four *akusala-cetasika–moha* (delusion), *ahirika* (impudence), *anottappa* (fearlessness) and *uddhacca* (restlessness) are common to every type of the immoral-consciousness.[1] Hence, they are regarded as *sabbākusalasādhāraṇa-cetasika*. No immoral-consciousness exists without them.[2] This is so because *moha*, as per its nature, infatuates a man and makes him incapable to know the intrinsic nature of a thing. Hence, a being fosters a desire for and attachment to worldly things. He even loses the power of discrimination and reason. He generates greed and hatred, and commits different kinds of wrong deeds. He does not perceive any evil in such acts. Thus, *moha* is the root of all evils and an essential factor of all types of *akusala-citta*.

Likewise, as long as a man has *hiri* and *ottappa*, he cannot perform a wrong deed because these two factors cause the origin of shame and fear in him while indulging in evils. Hence, *ahirika* and *anottappa* are essential factors of all types of *akusala-citta*. Similarly, *uddhacca* is also found in all types of *akusala-citta* because a man commits a crime or evil deed only in distracted and imbalanced state of mind. A man cannot perform evil-deeds with a calm and sober mind.

The remaining ten *akusala-cetasikas* either arise independently or in a group. It would, however, be better to deal with each of them separately.

Lobha: As per its nature of desiring to possess the property of others, it arises only with the eight types of immoral-consciousness.[3] It does not arise in the other types of *akusala-citta*.

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[1] 'Akusalesu pana moho, ahirikaṁ, anottapaṁ, uddhaccañce' ti cattārome cetasikā sabbākuslasādhāraṇā nāma, sabbesu pi dvādasākusalesu labbhanti'.
–Abhs. 2.13, p. 32.

[2] 'Yasmā pana akusalacittāni imehi catūhi binā nupajjanti'.
–Pdni, p. 91.

[3] 'Lobho aṭṭhasu lobhasahagatacittesveva labbhati'. –Abhs. 2.13, p. 32.

Diṭṭhi: It arises with those types of the immoral-consciousness which are accompanied by it *(diṭṭhi).*[1] It arises in them because it gives rise to the concepts of 'I' and 'Mine' connected with oneself.

Māna: It is associated with those types of the immoral-consciousness which are dissociated from wrong-view *(diṭṭhi).*[2] *Māna* also originates with the concept of 'I'. As such, it is also available in those types of *citta* which are rooted in *lobha.* Nevertheless, both *diṭṭhi* and *māna* do not arise simultaneously in one particular type of *citta.* Where there is *diṭṭhi,* there is no *māna* because they are just like two fearless lions that cannot live in one den.[3] *Māna* may arise in the four types of *citta,* dissociated from *diṭṭhi.* But it should not be followed that *māna* is always present in them.

Dosa, Issā, macchariya and *Kukkucca:* These four types of immoral-psychic factors are associated with the two types of *citta* which are rooted in *dosa* or accompanied by *paṭigha.*[4] They cannot arise in those types of *citta* which are rooted in *lobha* because they have some form of aversion in stead of clinging. Even *macchariya* is a kind of aversion to others vying with oneself. Further, it should be noted that *issā, macchariya,* and *kukkucca* never arise together at the same time.

Thina and *Middha:* These two *cetasikas* are associated with those types of consciousness which are prompted or instigated *(sasaṅkhārika).*[5] This is so because both the *thina* and *middha* are opposed to adaptability. Besides, they lack the urge to do something. As such, they cannot rise in those types of *citta* which are unprompted *(asaṅkhārika)* because such types of *citta* are keen and active in themselves. Therefore, *thina* and *middha* appear in the instigated or prompted types of *citta.*

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1. 'Diṭṭhi catūsu diṭṭhigatasampayuttesu' –Ibid.
2. 'Māno catūsu diṭṭhigatavippayuttesu' –Ibid.
3. 'Māno pi ahaṁmānavasena pavattanato, diṭṭhisadiso va pavattatīti-diṭṭhiyā saha ekacittupāde na pavattati, kesarasīhoviya aparena tathāvidhena saha ekaguhāyaṁ. –Vibht. 2.20-21, p. 51
4. 'Doso, issā, macchariyaṁ, kukkuccañceti dvīsu paṭigha cittesu'. –Abhs.
5. 'Thīnaṁ-middhaṁ pañcasu sasṅkhārikacittesu'. –Ibid.

Vicikicchā: It is present in the immoral consciousness, rooted in delusion and accompanied by it *(vicikicchā).*[1]

Thus, the fourteen types of *akusala-cetasika* arise with the twelve types of *akusala-citta* in five ways. Firstly, the four *akusala-cetasikas–moha, ahirika, anottappa* and *uddhacca* arise with all the twelve types of *akusala-citta.* Secondly, *lobha, diṭṭhi* and *māna* are invariably present in the types of *citta* rooted in *lobha.* Thirdly, *dosa, issā, macchariya,* and *kukkucca* arise with *dosamulaka-citta.* Fourthly, the two types of *cetasika, thina* and *middha,* arise in those types of the *akusala-citta* which are prompted. And lastly, *vicikicchā*-cetasika arise in one type of the *citta* which is accompanied by *vicikicchā.*[2]

d. Sobhanacetasika-sampayoga

The twenty five types of the *sobhana-cetasika,* as stated earlier, are categorised into four divisions: *sobhanasādhāraṇa* (19) *virati* (3), *appamaññā* (2) and *paññindriya* (1). The association of these *cetasikas* with *citta* is presented is this background.

The nineteen types of *sobhanasādhāraṇa-cetasika* arise invariably with the fifty-nine types of beautiful consciousness.[3] It means *sobhanasādhāraṇa-cetasika* arises with:

i.	*Kāmāvacara-sobhana-citta*	–	24
ii.	*Rūpāvacara-sobhana-citta*	–	15
iii.	*Arūpāvacara-sobhana-citta*	–	12
iv.	*Lokuttara-citta*	–	08
			59

The association of remaining six *cetasikas* with *citta* may be considered differently because they do not arise in all the types of *sobhana-citta* at the same time. Further, there are some types of *citta* in which some of them do not arise. Hence, their association with different types of *sobhana-citta* may be explained in the following manners.

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[1] 'Vicikicchā vicikiccchāsahagatacitte yeva labbhatī' ti. –Ibid.

[2] 'Sabbāpuññesu cattāro lobhamule tayo gatā.
Dosamūlesu cattāro sasaṅkhāre dvaya tathā.
Vicikicchā vicikicchācitte cā ti catuddasa.
Dvādasākusalesveva sampayujjanti pañcadhā'. –Ibid. 2.14, p. 32

[3] 'Sobhanesu pana sobhanasādhāraṇā tāva ekūnavīsati cetasikā... sabbesu pi ekūnasaṭṭhisobhanacittesu saṁvijjanti'. –Ibid., 2.15, p. 33.

Virati: As enumerated earlier, there are three types of *virati–sammā-vācā, sammā-kammantā and sammā-ājīva.* They are also the constituents of the 'Noble Eightfold Path'. They stand for three ways of refraining from committing evil, through word, deed and livelihood. They arise when we succeed in withstanding the temptation of *micchā-vācā* (false-speech), *micchā-kammanta* (false-action) and *micchā-ājīva* (false-livelihood). They arise together only in *lokuttara-citta*, the state of *citta* free from evils. They arise separately in the eight types of *kāmāvacara-kusala-citta* according to the type of abstinence from evil. *Virati*, however, appears in full force only in the *lokuttara-citta* because the corresponding evil is completely eradicated by the latter. In *kāmāvacara-kusala-citta*, there is only a temporary inhibitation of evil. Thus, the *citta* in which the three types of *virati* arise are[1]:

i.	*Kāmāvacara-kusala-citta*	–	08
ii.	*Lokuttara-citta*	–	08
			16

It is obvious that the three types of *virati* do not arise in the reaming types of *citta*. They do not arise in the *citta* of *rūpa-loka* and *arūpa-loka* because there is no desirable object in these two planes. Similarly, *virati* does not arise in the *kriya-citta* as this state of *citta* is attained after destroying 'desires'. Thus the types of *citta* dissociated from *virati* are:

i.	*Akusala-citta*	–	12
ii.	*Ahetuka-citta*	–	18
iii.	*Kāmāvacara-vipāka-citta*	–	08
iv.	*Kāmāvacara-kriyā-citta*	–	08
v.	*Rūpāvacara-sobhana-citta*	–	15
vi.	*Arūpāvacara-sobhana-citta*	–	12
			73

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[1] 'Virtiyo pana tisso pi lokuttaracittesu sabbathā pi niyatā ekato va labbhanti, lokiyesu pana kāmāvacarakusalesveva kadāci sandissanti visuṁ visuṁ'. –Ibid.

Appamaññā: As noted earlier, *karuṇā* and *muditā* are the two types of *appamaññā-cetasika.* They arise in the following twenty-eight types[1] of *citta.*

i. *Kāmāvacara-kusla-citta* – 08
ii. *Kāmāvacarā-kriya-citta* – 08
iii. *Rūpāvacara-sobhana-citta* – 12
(excluding the fifth-*jhāna-citta)*
28

It is remarkable, here, that *appamaññā* arises in the aforesaid *citta* occasionally and separately because the objects of *appamaññā* are the innumerable beings of the universe. When a practitioner practises taking a being as his object of mediation, *appamaññā* arises in him. But, when he practises over *paṭhavī-kasiṇa* etc., there is no origination of *appamaññā* in him. That is why it is said that the two types of *appamaññā* arise in them occasionally. Likewise, they do not arise together because their respective characteristics and objects differ. *Karuṇā* has the characteristic of feeling compassion over the miseries of others while *muditā* has the characteristic of feeling joy over the prosperity of others. The man in distress is the object of *karuṇā* while the man in happiness is that of the *muditā.* Hence, they cannot arise together as there is no possibility of one enjoying two feeling at the same time.[2]

The types of the *sobhana-citta* in which *appamaññā* do not arise are thirty-one in number, viz.,

i. *Kāmāvacara-vipāka-citta* – 08
ii. *Rūpāvacara-sobhana-citta*
(only the fifth *jhāna-citta*) – 03
iii. *Arūpāvacara-sobhana-citta* – 12
iv. *Lokuttara citta* – 08
31

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[1] 'Appamaññāyo pana dvādassasu pañcamajjhāna vajjitamahaggatacittesu ceva kāmāvacara kusalesu ca sahetuka kāmāvacarakriyācittesu ceti aṭṭhavīsaticittesveva kadāci nānā hutvā jāyanti'. Ibid.

[2] "Nānā hutvā' to bhinnāramaṇattā attano āramaṇabhutānaṁ dukkhitasukhitasattānaṁ āpātagamanā pekkhatāya visuṁ visuṁ hutvā'. –Vibht. 2.30, p. 53.

The *Abhidhamma*-tradition maintains that *appamaññā* do not arise in the fifth *jhanic-cittas* because they are associated with *upekkhā*. Similarly, they do not arise in the *lokuttara-citta* as its object is *Nibbāna* whereas the beings of universe are the objects of *appamaññā*.

Paññā: It arises in the forty-seven types[1] of *citta* to wit:

i.	*Kāmāvacara-sobhana-citta* (only *ñāṇasampayutta citta*)	–	12
ii.	*Rūpāvacara-sobhana-citta*	–	15
iii.	*Arūpāvacara-sobhana-citta*	–	12
iv.	*Lokuttara-citta*	–	08
			47

It is evident that *paññā* does not arise in the twelve types of *ñāṇavippayutta-citta* for they are devoid of knowledge.

To sum up 'Nineteen psychic-factors arise in the fifty-nine types of consciousness, three arise in sixteen types and two arise in the twenty-eight types of consciousness. Wisdom is found in forty-seven types'[2]. For better appraisal the aforesaid description in respect of *cetasika-sampayoganaya* may be displayed under table no 2.2, 2.3, and 24.

CETASIKA-SAṄGAHANAYA

(The combination of psychic factors)

Cetasika-saṅgahanaya refers to the mode that explains the combination of *cetasika* with a particular class or type of *citta*. In order to this, it first displays the class or types of *citta* and then states the class or type of *cetasika* that combines with them.

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[1] 'Paññā pana dvādasasu ñāṇasampayuttakāmāvacaracittesu ceva sabbesu pañcatiṁsamahaggatalokuttaracittesu ceti satacattālīsa cittesu sampayogaṁ gacchatī' ti' –Abhs. 2.15, p. 33.

[2] 'Ekūnavīsati dhammā jāyantekūnasaṭṭhisu,
Tayo soḷasacittesu aṭṭhavīsatiyaṁ dvayaṁ,
Paññā pakāsitā sattacattālīsavidhesu pi.
Sampayuttā catuddhevaṁ sobhanesveva sobhanā'. –Ibid. 2. 16 p. 33

Table No. 2.2

Pakiṇṇakacetasikasampayoga
(Association of particular psychic factors with consciousness)

Types of *citta*	*No. of citta*	*Types of pakiṇṇaka cetasika*					
		Vitakka	*Vicāra*	*Adhimokkha*	*Viriya*	*Pīti*	*Chanda*
Somanassasahagata-citta £	04	+	+	+	+	+	+
Upekkhāsahagata-citta £	06	+	+	+ @	+	–	+ ••
Domanassasahagata-citta	02	+	+	+	+	–	+
Viññāṇa–s	10	–	–	–	–	–	–
Sampaṭicchana-citta	02	+	+	+	–	–	–
Santīraṇa-citta	03	+	+	+	–	+*	–
Pañcadvārāvajjana-citta	01	+	+	+	–	–	–
Manodvārāvajjana-citta	01	+	+	+	+	–	–
Hasituppāda-citta	01	+	+	+	+	+	–
Somanassasahagata-citta**	12	+	+	+	+	+	+
Upekkhāsahagata-citta**	12	+	+	+	+	–	+
1st Jhānika-mahaggata-cita	03	+	+	+	+	+	+
2nd Jhānika-mahaggata-citta	03	–	+	+	+	+	+
3rd Jhānika-mahaggata-citta	03	–	–	+	+	+	+
4th Jhānika-mahaggata-citta	03	–	–	+	+	-	+
5th Jhānika-mahaggata-citta	15	–	–	+	+	–	+

Contd...

Types of *citta*	No. of citta	Types of *pakiṇṇaka cetasika*					
		Vitakka	*Vicāra*	*Adhimokkha*	*Viriya*	*Pīti*	*Chanda*
1st Jhānika-lokuttara-citta	08	+	+	+	+	+	+
2nd Jhānika-lokuttara-citta	08	–	+	+	+	+	+
3rd Jhānika-lokuttara-citta	08	–	–	+	+	+	+
4th Jhānika-lokuttara-citta	08	–	–	+	+	-	+
5th Jhānika-lokuttara-citta	08	–	+	+	+	–	+
	121	55	66	90 (78)	105 (73)	51	101 (69)

* Only somanassasahagata santīraṇa citta(1)
•• excluding momūha-citta (2)
+ associated with —dissociated from

** They are kāmāvacara sobhana citta
@ excluding vicikicchāsampayutta citta
£ They are akusala citta

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Table No. 2.3

Akusalacetasikasampayoga
(Association of immoral psychic factors with consciousness)

Types of Akusalacitta	*No. of akusalacitta*	*Types of Akusala Cetasika*										
		Akusala sādhāraṇa	*Lobha*	*Diṭṭhi*	*Māna*	*Dosa*	*Issā*	*Macchariya*	*Kukkucca*	*Thina*	*Middha*	*Vickicchā*
Diṭṭhigatasampayutta asaṅkhārika-citta	02	+	+	+	–	–	–	–	–	–	–	–
Diṭṭhigatavippayutta asaṅkhārika citta	02	+	+	–	+	–	–	–	–	–	–	–
Diṭṭhigatasampayutta sasaṅkhārika-citta	02	+	+	+	–	–	–	–	–	+	+	–
Diṭṭhigatavippayutta sasaṅkhārika-citta	02	+	+	–	+	–	–	–	–	+	+	–
Paṭighasampayutta-asaṅkhārika-citta	01	+	–	–	–	+	+	+	+	–	–	–
Paṭighasampayutta sasaṅkhārika-citta	01	+	–	–	–	+	+	+	+	+	+	–
Uddhacasampayutta-citta	01	+	–	–	–	–	–	–	–	–	–	–
Vicikicchāsampayutta-citta	01	+	–	–	–	–	–	–	–	–	–	+
Total no. of citta	12	12	08	04	04	02	02	02	02	05	05	01

+ associated with
– dissociated from

Table No. 2.4

Sobhanacetasikasampayoga
(Association of beautiful psychic-factors with consciousness)

Types & no. of *citta*		*Types of sobhana cetasika*			
		Sobhana sādhāraṇa	*Virati*	*Appamaññā*	*Paññā*
Kāmāvacara-kusala-citta	08	+	+	+	+ @ @
Kāmāvacara-vipāka-citta	08	+	–	–	+ @ @
Kāmāvacara-kriyā-citta	08	+	–	+	+ @ @
Rūpāvacara-kusala-citta	05	+	–	+ @	+
Rūpāvacara-vipāka-citta	05	+	–	+ @	+
Rūpāvacara-kriyā-citta	05	+	–	+ @	+
Arupāvacara-kusala-citta	04	+	–	–	+
Arūpāvacara-vipāka-citta	04	+	–	–	+
Arūpāvacara-kriyā-citta	04	+	–	–	+
Lokuttara-magga-citta	04	+	+	–	+
Lokuttara-phala-citta	04	+	+	–	+
Total no. of citta	59	59	16	28	47

@ excluding the 5th jhāna-citta.
@ @ excluding the four types of the citta, dissociated from knowledge i.e. ñāṇavippayuttacitta.
+ associated with,. – dissociated from.

Before proceeding further, it is worth mentioning that all types of *cetasika* never combine in all types of *citta*. Some types of *cetasika* appear with some types of *citta* occassionally and separately, and are termed *aniyatayogi* (unfixed psychic factors). *Issā, macchariya, kukkucca, virati* (3), *karuṇā, muditā, thina, middha* and *māna* fall under this category. There is no definite law for their origination because they have different characteristics and objects. Therefore, they may or may not arise in the *citta* with which they are allied.[1] To understand it better, *dosamulaka-citta* may be discussed here. *Issā, macchariya* and *kukkucca* arise in this type of *citta* but not together at one and the same time. This is so with *virati, karuṇā, muditā* and *māna*. *Thina* and *middha* are similar but they always occur in combination.[2] Thus, the eleven types of *cetasika* are *aniyatayogi*.

Contrary to these, the types of *cetasika* which invariably combine with *citta* are known as *niyatayogi* (fixed psychic factors),[3] called so as they have fixed venues and objects. Hence, they appear invariably in those types of consciousness which are allied with them.

In this background, the combination of *cetasika*, either present or absent, with the different types of *citta* may be discussed by classifying it into five groups.[4]

a. *Lokuttara-cetasika-saṅgaha,*
b. *Mahaggata-cetasika-saṅgaha,*
c. *Kāmāvacara-shobhana-cetasika-saṅgaha,*
d. *Akusala-cetasika-saṅgaha,* and
e. *Ahetuka-cetasika-saṅgaha.*

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[1] "Issā-macchera-kukkucca-virati-karuṇādayo.
Nānā kadāci māno ca thīnamiddhaṁ tathā saha". –Ibid. 2.17, p. 35

[2] Ibid.

[3] "Yathāvuttānusārena sesā niyatayogino" –Ibid.

[4] This classification is based upon the 'saṅgāhagāthā of the Abhidhammatthasaṅgaho:
"Chattiṁsānuttare dhammā pañcatiṁsa mahagate.
Aṭṭatiṁsāpi labbhanti kāmāvacarasobhane.
Sattavīsatyapuññamhi dvādasāhetuke ti ca.
Yathāsambhavayogena pañcadhā tattha saṅgaho". –Abhs. 2.18, p. 35.

The first group, known as *lokuttara-cetasika-saṅgaha* comprises the thirty-six *cetasikas* which combine with *lokuttara-citta.* The second group comprises the thirty-five types of *cetasika* which combine with *mahaggata-citta* and is named as *mahaggata-cetasika-saṅgaha.* The third group called *kāmāvacara-sobhana-cetasika-saṅgaha* consists of the *cetasikas* which appear with *kāmāvacara-sobhana-citta.* The thirty-eight types of *cetasika* form this group. The fourth group *akusala-cetasika-saṅgaha* comprises the twenty-seven *cetasikas* which combine with *akusala-citta.* And, the fifth group consists of the twelve types of the *cetasika* which combine with *ahetuka-citta* and is named as *ahetuka-cetasika-saṅgaha.* The aforesaid classification of the combination of *cetasika* is shown first in *sahetuka-citta,* and then in *ahetuka-citta* perhaps because the *sahetuka*-types of the *citta* are more in number than the *ahetuka-citta.* Further, the combination of *cetasika* with *sahetuka-citta* begins with *lokuttara-citta* perhaps because *lokuttara citta* is the highest and finest form of all types of *citta.* Thereafter, the combination of *cetasika* with the other classes of *citta*, in accordance with their grades, has been discussed by the *Ābhidhammikas.*

a. Lokuttara-cetasika-saṅgaha

The *lokuttar-cetasika-saṅgaha*, as stated earlier, refers to a group of thirty six-types of the *cetasika* that combine with *lokuttara-citta.* Before explaining it, it appears pertinent, here, to refer back to the *lokuttara-citta.* The eight types of *lokuttara-citta* comprises four types of *magga-citta* and four *phala-citta.* Besides, each types of the *magga* and the *phala citta* becomes five types on the basis of the five stages of *rūpa-jhāna,* such as *vitakka-vicāra-pīti-sukhekaggatāsahitaṁ paṭhamajjhāna-sotāpatti-maggacittaṁ, vicāra-pīti-sukhekaggatā-sahitaṁ dutiyajjahāna-sotāpatti-maggacittaṁ* and so on. From this angle there are the forty types of *lokuttara-citta* which may be classified, on the basis of the jhanic stages, into five different blocks, each having the eight forms of *lokuttara-citta.* It means the *lokuttara-citta* accompanied by the first stage of *jhāna* are of eight types, accompanied by the second *jhāna* are of eight types and so on. In this background, the combination of *cetasika* with the *lokuttara-citta* is considered. Accordingly, they may be presented in five ways as described below.

First, the thirty-six *cetasikas*[1] which combine in the eight types of *lokuttara-citta,* accompanied by the first stage of *jhāna* are:

a. *Sabbacittasādhāraṇa* – 07
b. *Pakiṇṇaka* – 06
c. *Sobhanasādhāraṇa* – 19
d. *Virati* – 03
e. *Paññindriya* – 01

36

It is clear that the *akusala-cetasika* (14) and the two types of *appamaññā* do not combine with the *lokuttara-citta*, accompanied by the first *jhāna*. The *akusala-cetasika*, being immoral in nature, always combine with the immoral types of the *citta*. While the two types of *appamaññā* do not combine with *lokuttara-citta* because the object of the former is distinct from that of the latter. The *appamaññā* has beings of universe as its object while *lokuttara-citta* has *Nibbāna* as its object. Hence, the *appamaññā* is not included in the *lokuttara-cetasika-saṅgaha* naya. Thus, the *cetasika* which do not arise therein are sixteen in number, viz.,

(a) *Akusala* – 14
(b) *Appamaññā* – 02

16

Second, there are thirty-five types of *cetasika* thatenter into combination with the eight types of *lokuttara-citta,* accompanied by the second stage of *jhāna*. These factors are the same as mentioned above. The only notable exclusion, here, is that of *vitakka.*[2] The reason, why is it absent there, is, firstly, that the practitioner finds it (initial application) grosser than the next factor, *vicāra,* and secondly, that the *citta* in the first stage of *jhāna* becomes matured and, hence it does not feel the need to be directed itself, onto an object. Therefore, the following types of *cetasika* combine in the *lokuttara-citta,* accompanied by the second *jhāna.*

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[1] Lokuttaresu tāva aṭṭhasu paṭhamajjhānikacittesu aññasamānā tersa cetasika, appamaññāvajjitā tevīsati sobhanacetasikā ceti chattiṁsa dhammā saṅgahaṁ gacchanti. –Abhs. 2.19, p. 36.

[2] Tathā dutiyajjhānikacittesu vitakkavajjā. Ibid.

(a) *Sabbacittasādhāraṇa* – 07
(b) *Pakiṇṇaka* (excluding *vitakka)* – 05
(c) *Sobhanasādhāraṇa* – 19
(d) *Virati* – 03
(e) *Paññindriya* – 01
35

It is clear that the seventeen *cetasikas* do not combine in them. They are:

(a) *Pakiṇṇaka* (only *vitakka)* – 01
(b) *Akusala* – 14
(c) *Appamaññā* – 02
17

Third, with the eight types of *lokuttara-citta,* accompanied by the third stage of *jhāna*, the thirty-four types of *cetasika* combine. They are the same factors, as mentioned above, except the *vicāra* which does not arise therein.[1] Because it is grosser than the next factors (i.e. *pīti)* and also because the *jhāna*-factors gradually disappear on account of the degree of proficiency attained by the *jhāna-citta.* Thus, the types of *cetasika* which combine in the eight types of *lokuttara-citta,* accompanied by the third *jhāna,* are:

(a) *Sabbacittasādhāraṇa* – 07
(b) *Pakiṇṇaka* (excluding *vitakka & vicāra)* – 04
(c) *Sobhanasādhāraṇa* – 19
(d) *Virati* – 03
(e) *Paññindriya* – 01
34

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[1] Tatiyajjhānikacittesu vitakkavicāravajjā' –Ibid.

This also implies that the eighteen types of *cetasika* do not combine in them, viz.,

(a) *Pakiṇṇaka* (only *vitakka & vicāra)* – 02
(b) *Akusala* – 14
(c) *Appamaññā* – 02
18

Fourth, the thirty-three *cetasikas*, combine in the eight types of *lokuttara-citta,* accompanied by the fourth stage of *jhāna,* are the same factors excluding *pīti.*[1] The reason for the exclusion of *pīti* is the same as mentioned above in respect of *vitakka* and *vicāra.* So, the *cetasika* which combine in them are:

(a) *Sabbacittasādhāraṇa* – 07
(b) *Pakiṇṇaka* (excluding *vitakka, vicāra & pīti)* – 03
(c) *Sobhanasādhāraṇa* – 19
(d) *Virati* – 03
(e) *Paññindriya* – 01
33

It is evident that the nineteen types of *cetasika* do not combine in them. They are:

(a) *Pakiṇṇaka (Only vitakka, vicara & pīti)* – 03
(b) *Akusala* – 14
(c) *Appamaññā* – 02
19

And finally, the same number of the *cetasika,* mentioned above, combine with the eight types of *lokuttara-citta,* accompanied by the fifth stage of *jhāna.* The only difference, here, is that *upekkhā* replaces *sukha.*[2] Thus the types of *cetasika* which combine with the *lokuttara-citta,* accompanied by the fifth-*jhāna,* are:

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[1] 'Catutthajjhānikacittesu vitakkavicārapītivajjā', –Ibid.

[2] 'Pañcamajjhānikacittesu upekkhāsahagatā te eva saṅgayhantī' ti. Ibid.

(a)	*Sabbacittasādhāraṇa*	–	07
(b)	*Pakiṇṇaka* (excluding *vitakka, vicāra & pīti*)	–	03
(c)	*Sobhanasādhāraṇa*	–	19
(d)	*Virati*	–	03
(e)	*Paññindirya*	–	01
			33

From the above description it is apparent that the following nineteen types of the *cetasika* do not combine in them:

(a)	*Pakiṇṇaka (only vitakka, vicāra & pīti)*	–	03
(b)	*Akusala*	–	14
(c)	*Appamaññā*	–	02
			19

Thus, the aforesaid discussion clearly shows that the combination of *cetasika* with the *lokuttara-citta* is made on the basis of the jhanic-stages, not in accordance with the *magga* and *phaha citta*, perhaps because the *magga* and *phala citta* are fewer in number than the *lokuttara citta,* accompanied by the *jhāna*-stages, and also because of the Buddha's efforts to present a thing before his disciples or audience in a clearer way. Hence, had the combination of *cetasika* been enumerated according to each *magga* and *phala citta*, the need to analyse them from the stand point of the jhanic-stages would have remained.

Thus, in the supramundane consciousness, the combination of *cetasika* takes place under five heads, each head in their order comprising thirty-six, thirty-five, thirty-four, thirty-three and thirty-three *cetasikas* respectively.[1] For better understanding of this the table no. 2.5 may be refered to.

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1. "Chattiṁsa pañcatiṁsa ca catuttiṁsa yathākkammaṁ.
Tettiṁsadvayamiccevaṁ pancadhānuttare ṭhitā" – Ibid., 2.20, p. 36.

Table No. 2.5

Lokuttaracetasikasaṅgaha

(Combination of psychic factors with supramundane consciousness)

Types and no. of Cetasika		Types of Lokuttara citta				
		Lokuttara citta accompanied by the 1st stage of Jhāna (08)	*Lokuttara citta accompanied by the 2nd stage of Jhāna (08)*	*Lokuttara citta accompanied by the 3rd stage of Jhāna (08)*	*Lokuttara citta accompanied by the 4th stage of Jhāna (08)*	*Lokuttara citta accompanied by the 5th stage of Jhāna (08)*
Sabacittasāraṇa	07	+	+	+	+	+
Vitakka	01	+	–	–	–	–
Vicāra	01	+	+	–	–	–
Adhimokkha	01	+	+	+	+	+
Viriya	01	+	+	+	+	+
Pīti	01	+	+	+	–	–
Chanda	01	+	+	+	+	+
Sobhanasādhāraṇa	19	+	+	+	+	+
Virati	03	+	+	+	+	+
Appamaññā	02	–	–	–	–	–
Paññā	01	+	+	+	+	+
Total no. of citta	38	36	35	34	33	33

+ Associated with,. – dissociated from.

b. Mahaggata-cetasika-saṅgaha

The second group of the combination, as mentioned earlier, consists of the types of *cetasika* which combine in the *mahaggata-citta* (sublime-consciousness). Before discussing them in detail, it would be better to learn something about the *mahaggata-citta.* It refers to a group of *citta* which attains a certain degree of proficiency in both *rūpajjhāna* and *arūpajjhāna.* This means, the fifteen types of *rūpavacara-citta* and the twelve types of *arūpāvacara-citta* are, collectively, known as *mahaggata-citta* because they attain proficiency in jhanic-practices and are free from the hindrances. On the other hand, Venerable Buddhaghosa marks *mahaggata-citta* for their ability to resist evils, producing abundance of good result (of wide extension) and attainment to a high pitch of volition, energy, thought and wisdom.[1] The combination of *cetasika* with the *mahaggata-citta* may be shown by classifying them, on the basis of jhanic-stages, into five groups as mentioned below.

The first group is of those types of the *mahaggata-citta* which are known as the first *jhāna-citta.* They are three in number, the moral the resultant and the inoperative types of *rūpavacara-citta.* The psychic factors which combine with them are of thirty-five types,[2] namely;

(a)	*Sabbacittasādhāraṇa*	–	07
(b)	*Pakiṇṇaka*	–	06
(c)	*Sobhanasādhāraṇa*	–	19
(d)	*Appamaññā*	–	02
(e)	*Paññā*	–	01
			35

It should be noted, here, that the two types of *appamaññā* never arise together as their objects are different. The object of *karuṇā* is man in distress while that of *muditā* is man in happiness.

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[1] A treatise on Buddhist philosophy, p. 94.

[2] Mahaggatesu pana tīsu paṭhamajjhānika cittesu tāva aññasamānā terasa cetasikā viratittayavajjitā dvāvīsati sobhanacetasikā ceti pañcatiṁsa dhammā saṅgahaṁ gacchanti'. –Abs. 2.21, p. 36.

Because of this difference only one type of *appāññā* arise at a time with a *citta*. When there is *karuṇā*, *muditā* is absent and where *muditā* is found, *karuṇā* is absent. The seventeen types of *cetasika* do not arise in the first *jhāna-citta*, namely,

(a)	*Akusala*	–	14
(b)	*Virati*	–	03
			17

Since *akusala cetasika* is immoral in nature, there is no question of the origination of it with the *mahaggata-citta*. But then, what accounts for the non-appearance of the three types of *virati* which are moral in nature? They do not arise with the *mahaggata-citta* because their functions and objects are different. They function to refrain one from committing evil through word, deed, or livelihood, Similarly, they cannot be occupied with the object of *jhāna-citta*. Hence, they arise either in the supramundane types of *citta* or in the *kusala-citta* of *kāma-bhūmi*.

The second group comprises the *kusala, vipāka* and *kriyā citta,* accompanied by the second *jhāna*. The thirty-four types of *cetasika* arise in these types of *citta*. They are the same factors as mentioned above. The only exclusion here is of the *vitakka* which does not arise in the second *jhānika-citta* as the *citta* after reaching this level sees demerits in the *vitakka* itself and, hence, abondons it there. Thus, the types of *cetasika* which combine with the second *jhāna-citta* are:

(a)	*Saabbacittasādhāraṇa*	–	07
(b)	*Pakiṇṇaka* (excluding *vitakka)*	–	05
(c)	*Sobhanasādhāraṇa*	–	19
(d)	*Appamaññā*	–	02
(e)	*Paññindriya*	–	01
			34

And, the types of *cetasika* which do not combine with them are:

(a)	*Pakiṇṇaka* (only *vitakka)*	–	01
(b)	*Akusala*	–	14
(c)	*Virati*	–	03
			18

The three types of the third *jhāna-citta*, namely, the *kusala*, the *vipāka* and the *kriyā citta* of the *rūpa-bhūmi*, constitute the third group of the combination of *cetasika* appearing in the *mahaggata-citta*. With the *citta* of this group the thirty-three types of *cetasika* combine. *Vicāra* does not arise in them, because the *citta* on account of achieving further maturity does not feel its need and also perceives it grosser than the next factor. Hence, it is abandoned here by the *citta*. Thus, the factors which combine with these types of the *citta* are:

(a) *Sabbacittasādhāraṇā* – 07
(b) *Pakiṇṇaka* (excluding *vitakka & vicāra)* – 04
(c) *Sobhanasādhāraṇa* – 19
(d) *Appamaññā* – 02
(e) *Paññindriya* – 01
33

And, the types of *cetasika* which do not arise in them are:

(a) *Pakiṇṇaka* (only *vitakka* and *vicāra)* – 02
(b) *Akusala* – 14
(c) *Virati* – 03
19

The fourth group comprises those types of the *mahaggata-citta* which are known as the fourth *jhāna-citta*. They are three in number and similar to the first, the second and the third *jhāna-citta* and belong to the *rūpa-bhūmi*, The same factors, as mentioned above, excluding *pīti*, combine with these types of *citta*. Thus, the thirty-two types of *cetasika* combine with them, are:

(a) *Sabbacittasādhāraṇā* – 07
(b) *Pakiṇṇaka* (excluding *vitakka & vicāra)* – 03
(c) *Sobhanasādhāraṇa* – 19
(d) *Appamaññā* – 02
(e) *Paññindriya* – 01
32

And, the types of *cetasika* which do not combine with them, are:

(a) *Pakiṇṇaka (only vitakka, vicāra & pīti)* – 03
(b) *Akusala* – 14
(c) *Virati* – 03
20

And, the last group comprises the types of the fifth *jhāna-citta.* They are fifteen in number and belong to both the *rūpa-bhūmi* and the *arūpa-bhūmi.* They are the three types of the fifth *jhāna-rūpāvacara citta* (one moral, one resultant and one inoperative) and the twelve types of *arūpāvacara-cittta* (4 morals 4 resultants and 4\inoperatives). Excluding *sukha* and *appamaññā* all types of *cetasika*, mentioned above, combine with these types of the *citta.*[1] *Sukha* is replaced by *upekkhā* as the practitioner finds the former grosser than the latter and, hence, he abandons *sukha.* The appamaññā–*karuṇā* and *muditā*, do not combine with them because they are never devoid of mental pleasure. Hence, they do not appear in the *citta*, accompanied by *upekkhā.* In this background, the *cetasikas* which appear with these types of the *mahaggata-citta*, are:

(a) *Sabbacittasādhāraṇā* – 07
(b) *Pakiṇṇaka* (excluding *vitakka & vicāra*) – 03
(c) *Sobhanasādhāraṇa* – 19
(d) *Appamaññā* – 02
(e) *Paññindriya* – 01
30

And, the types of *cetasika* which do not combine with them are:

(a) *Pakiṇṇaka* (only *vitakka, vicāra & pīti*) – 03
(b) *Akusala* – 14
(c) *Virati* – 03
(d) *Appamaññā* – 02
22

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[1] 'Pañcamajjhānikaciettesu pana pannarasasu appamaññāyo ~~na labb~~hantī. ti –Ibid. 2.21, p. 37.

The combination of psychic factors in all the twenty seven types of sublime consciousness is considered under five groups according to the five stages of *jhāna*. There combine, in the order of five groups, thirty-five, thirty-four, thirty-three, thirty-two and thirty *cetasikas* respectively.[1] To make it more clear it may be presented in a tabular form in table no. 2.6.

c. Kāmāvacara-sohhana-cetasika-saṅgaha

The third group known as *kāmāvacara-sobhana-cetasika-saṅgaha* consists of those types of the *cetasika* which combine with the twenty four types of *kāmāvacara-sobhana-citta* which are classified under three groups–*kusala, vipāka* and *kriyā*. Each group consists of the eight types of *citta*. Accordingly, there are eight types of *kusala, vipāka,* and *kriyā citta*. On the basis of these groups the combination of the *cetasika*, in them, may be stated, first, in a general way and thereupon, in a particular way.

In general way, the eight types of *kāmāvacara-kusala-citta* are divided into four blocks, each consisting of two types of *citta*. The first two types of *citta* namely, *somanassa-sahagata ñāṇasampayutta-asaṅkhārika* and *sasaṅkhārika* form the first group. It is, technically, known as the first *dvika/dvaya* (dyad). Similar to this, the third and fourth, fifth and sixth, and seventh and eighth types of the *kusala-citta* of the *kāma-bhūmi* constitute the other three groups which are known as the second dyad, the third dyad, and the fourth dyad respectively. The types of *cetasika* which combine therein are thirty-eight in number. But all of them do not always combine with them. Hence, the particular way in which *cetasikas* combine may be presented in the following manners.

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[1] "Pañcatiṁsa catuttiṁsa tettiṁsa ca yathākammaṁ.
Battiṁsa ceva tiṁseti pañcadhā va mahaggate".
–Ibid., 2.22, p. 37.

Table No. 2.6

Mahaggatacetasikasaṅgaha
(Combination of psychic factors with sublime consciousness)

Types and no. of *cetasika*		*Types of Mahaggata citta*				
		1st Jhānika mahagatta citta (03)	*2nd Jhānika mahagatta citta (03)*	*3rd Jhānika mahagatta citta (03)*	*4th Jhānika mahagatta citta (03)*	*5th Jhānika mahagatta citta (15)*
Sabbacitta sādhāraṇa	07	+	+	+	+	+
Vitakka	01	+	–	–	–	–
Vicāra	01	+	+	–	–	–
Adhimokkha	01	+	+	+	+	+
Viriya	01	+	+	+	+	+
Pīti	01	+	+	+	–	–
Chanda	01	+	+	+	+	+
Sobhanasādhāraṇa	19	+	+	+	+	+
Virati	03	–	–	–	–	–
Appamaññā	02	+	+	+	+	–
Paññā	01	+	+	+	+	+
Total	38	35	34	33	32	30

+ combine (s) in
– do (es) not combine in

First, there are the thirty–eight types of the *cetasika* which combine in the *citta* of the first dyad. They are:[1]

(a) *Sabbacittasādhāraṇa* – 07
(b) *Pakiṇṇka* – 06
(c) *Sobhanasādhrāṇa* – 19
(d) *Virati* – 03
(e) *Appamaññā* – 02
(f) *Paññindriya* – 01
38

But, all these factors, particularly *virati* (3) and *appamaññā* (2), never arise in a *citta* simultaneously. Whenever any one of them is associated with a *citta*, the rest are dissociated from that *citta* because *appamaññā* arises taking a human being as their object while, keeping moral purification in view, *virati* arises. Hence, their co-existence in a *citta* is impossible.[2] Thus, the *cetasikas* which combine in a *kāmāvacara kusala-citta* at a time are only thirty-four, not thirty-eight.

And, the factors which do not arise therein are fourteen types of *akusala cetasika* because they are immoral in nature and hence, their origin with the moral types of *citta* is not possible.

Second, all the above-mentioned factors, excluding *paññā*, arise with the *citta* of the second dyad. The *paññā* does not combine herein because the *cittas* of this dyad are devoid of knowledge[3]. Thus, only thirty-seven types of *cetasika* combine therein. They are:

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[1] "Kāmāvacarasobhanesu pana kusalesu tāva paṭhamadvaye aññasamānā terasa cetasikā, pañcavīsati sobhnacetasikā ceti aṭṭhatiṁsa dhammā saṁgahaṁ gacchanti". –Ibid. 2.23, p. 37.

[2] "Appamaññānaṁ hi sattārammanattā viratīnaṁ ca vitikkamitabba-vatthuvisayattā natthi tāsaṁ ekacituppāde sambhavo ti".
–Vibht. p. 91 (as quoted in Abhs translation. p. 200)
It may also be said that they arise separately, not two or all at a time because they are the unfixed types of the psychic factors.

[3] 'Tathā dutiyedvaye ñāṇavajjitā'. –Abhs. 2.23, p. 38.

(a) *Sabbacittasādhāraṇa* – 07
(b) *Pakiṇṇka* – 06
(c) *Sobhanasādhrāṇa* – 19
(d) *Virati* – 03
(e) *Appamaññā* – 02
37

Thus, the types of *cetasika* which do not combine here in are:

(a) *Akusala* – 14
(b) *Paññindriya* – 01
15

Third, in the *citta* of the third dyad, only thirty-seven *cetasikas* combine. They are almost the same factors which combine in the *citta* of the first dyad. The only exception is the exclusion of *pīti*.[1] As described earlier, *pīti* always arises in association with the happiness or pleasure. It does not arise in these types of *citta* as they are accompanied by the feeling of indifferent. Thus, the factors which combine therein are:

(a) *Sabbacittasādhāraṇa* – 07
(b) *Pakiṇṇaka* (excluding *pīti)* – 05
(c) *Sobhanasādhāraṇa* – 19
(d) *Virati* – 03
(e) *Appamaññā* – 02
(f) *Paññā* – 01
37

Further, from the above discussion, it is clear that the following types of the *cetasika* do not combine therein:-

(a) *Pakiṇṇaka* (only *pīti*) – 01
(b) *Akusala* – 14
15

Finally, in the *citta* of the fourth dyad, only the thirty-six types of *cetasika* combine. The two types of *cetasika* – *pīti* and *paññā* do not combine therein[2] as the *cittas* of this dyad are accompanied by indifferent and dissociated from knowledge. Hence, the types of *cetasika* which combine therein are:

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[1] 'Tatiyadvaye ñāṇasampayuttā pītivajjitā'. –Ibid.

[2] 'Catutthadvaye ñāṇapīti vajjitā te eva saṅgayhanti'. –Ibid.

(a) *Sabbacittasādhāraṇa* – 07
(b) *Pakiṇṇaka* (excluding *pīti)* – 05
(c) *Sobhanasādhāraṇa* – 19
(d) *Virati* – 03
(e) *Appamaññā* – 02
36

The *cetasika* which do not appear therein are:

(a) *Pakiṇṇaka* (only *pīti)* – 01
(b) *Akusala* – 14
(c) *Paññindriya* – 01
16

The same method i.e. classifying the eight types of *kāmāvacara-kusala-citta* into four groups, is applied also to show the combination of the types of *cetasika* which arise in the *kāmāvacara-vipāka-citta*. Accordingly, the eight types of *kāmāvacara-vipāka-citta* are divided into the four groups of dyads. The *cetasika* which arise in these dyads are almost the same which combine in the four dyads of *kāmāvacara-kusala-citta*. But the five type of *cetasika*, namely, *appamaññā* (2), and *virati* (3) do not combine in them because the *appamaññā* have limitless beings as their objects while *kāmāvacara-vipāka-cittas* are restricted only to the lesser objects. Similarly, the reason for the non-appearance of the *virati* is that they are absolutely related with the moral actions performed by the *kusala-citta*. Thus, the types of *cetasika* which combine with the *kāmāvacara vipāka-citta* are thirty-three in number, to wit:

(a) *Sabbacittasādhāraṇa* – 07
(b) *Pakiṇṇaka* – 06
(c) *Sobhanasādhāraṇa* – 19
(d) *Paññindrya* – 01
33

But, all these factors never combine in the *citta* of each dyad. Their number varies according to the state of dyad. Their combination may, therefore, be presented in the following ways. In the *vipāka-citta* of the first dyad, the following thirty-three types of *cetasika* combine:

(a)	*Sabbacittasādhāraṇa*	–	07
(b)	*Pakiṇṇaka*	–	06
(c)	*Sobhanasādhāraṇa*	–	19
(d)	*Paññindrya*	–	01
			33

The *cetasikas* which do not combine with the *vipāka-citta* of the first dyad are:

(a)	*Akusala*	–	14
(b)	*Virati*	–	03
(c)	*Appamaññā*	–	02
			19

The thirty-two types of *cetasika* combine in the *vipāka-citta* of the second dyad. *Paññā* does not arise alongwith them as the types of *citta* included in this dyad are dissociated from knowledge. Hence, the types of *cetasika* which combine with them, are:

(a)	*Sabbacittasādhāraṇa*	–	07
(b)	*Pakiṇṇaka*	–	06
(c)	*Sobhanạsādhāraṇa*	–	19
			32

The types of the *cetasika* which do not arise in them are:

(a)	*Akusal*	–	14
(b)	*Virati*	–	03
(c)	*Appamaññā*	–	02
(d)	*Paññā*	–	01
			20

The same number of the *cetasika* as mentioned above combine in the *vipāka-citta* of the third dyad. The *pīti* does not combine herein as the *cittas* of this dyad are accompanied by the indifferent while the former arise in the *cittas* which are accompanied by mental pleasure. Hence, the types of *cetasika* which combine therein are:

(a) *Sabbacittasādhāraṇa* – 07
(b) *Pakiṇṇaka* (excluding *pīti*) – 05
(c) *Sobhanasādhāraṇa* – 19
(d) *Paññindrya* – 01
32

And, the types of *cetasika* which do not combine in the *vipāka-citta* of the third dyad are:

(a) *Pakiṇṇaka* (only *pīti*) – 01
(b) *Akusala* – 14
(c) *Virati* – 03
(d) *Appamaññā* – 02
20

Finally, in the fourth dyad of *vipāka-citta* only thirty-one factors, combine. *Paññā* does not arise with them as they are dissociated from knowledge. Hence, the types of *cetasika* which combine with them are:

(a) *Sabbacittasādhāraṇa* – 07
(b) *Pakiṇṇaka* (excluding *pīti*) – 05
(c) *Sobhanasādhāraṇa* – 19
31

And, the types of *cetasika* which do not combine therein are:-

(a) *Pakiṇṇaka* (only *pīti*) – 01
(b) *Akusala* – 14
(c) *Virati* – 03
(d) *Appamaññā* – 02
(e) *Paññā* – 01
21

The eight types of *kāmāvacara-kriyā-citta* may be dealt with similarly. The thirty-five types of *cetasika* combine in them. They are the same which combine in the *kāmāvacara-kusala-citta*. Only the three types of *virati* do not arise in them because such types of the *citta* are experienced only by the *Arahanta* who attains this state only after refraining from wrong deeds, wrong speech and wrong livelihood. Hence, there is no possibility of arising of the *virati* in these types of *citta*. Therefore, the *cetasikas* which combine in the *kāmāvacara-kriyā-citta* are:

(a) *Sabbacittasādhāraṇa* – 07
(b) *Pakiṇṇaka* – 06
(c) *Sobhanasādhāraṇa* – 19
(d) *Appamaññā* – 02
(e) *Paññā* – 01
35

But, all these types of the *cetasika* never combine in the *citta* of all the four dyads. Their number varies according to the dyad. Therefore, the combination of these psychic factors in the *kāmāvacara-kriya-citta* may be presented in the following four ways:

First, all the thirty-five types of the *cetasika*, mentioned above combine in the two types of the *citta* of the first dyad.

(a) *Sabbacittasādhāraṇa* – 07
(b) *Pakiṇṇaka* – 06
(c) *Sobhanasādhāraṇa* – 19
(d) *Appamaññā* – 02
(e) *Paññā* – 01
35

It is clear that the following types of *cetasika* do not combine in them:

(a) *Akusala* – 14
(b) *Virati* – 03
17

Second, since the *citta* of the second dyad are devoid of knowledge, *paññā* does not combine in them. The types of *cetasika* which combine in them are thirty-four in number, namely;

(a) *Sabbacittasādhāraṇa* – 07
(b) *Pakiṇṇaka* – 06
(c) *Sobhanasādhāraṇa* – 19
(d) *Appamaññā* – 02
34

The types of the *cetasika* which donot combine in them are:

(a) *Akusala* – 14
(b) *Virati* – 03
(c) *Paññā* – 01
18

Third, the *kriya-citta* of the third dyad is accompanied by indifferent. *Pīti* does not arise therein because it, as a matter of fact, always arises in the *citta,* accompanied by pleasure. Hence, the types of *cetasika* which combine in these types of *citta* are:

(a) *Sabbacittasādhāraṇa* – 07
(b) *Pakiṇṇaka* (excluding *pīti)* – 05
(c) *Sobhanasādhāraṇa* – 19
(d) *Appamaññā* – 02
(e) *Paññā* – 01
34

Thus, the types of *cetasika* which combine in them are thirty-four in number. And the factors which do not combine in them are:

(a) *Pakiṇṇaka* (only *pīti)* – 01
(b) *Akusala* – 14
(c) *Virati* – 03
18

And finally, in the *citta* of the fourth dyad only thirty-three types of *cetasika* combine. *Pīti* and *paññā* do not combine therein. *Pīti* does not arise therein because such types of the *citta* are accompanied by indifferent. On the other hand, the *paññā* does not arise therein because they are dissociated from knowledge. Thus, the *cetasika* which combine therein are:

(a)	*Sabbacittasādhāraṇa*	–	07
(b)	*Pakiṇṇaka* (excluding *pīti)*	–	05
(c)	*Sobhanasādhāraṇa*	–	19
(d)	*Appamaññā*	–	02
			33

And, the types of *cetasika* which do not combine in them are:

(a)	*Pakiṇṇaka* (only *pīti)*	–	01
(b)	*Akusala*	–	14
(c)	*Virati*	–	03
(d)	*Paññā*	–	01
			19

Thus, the combination of *cetasika* in the *kāmāvacara-sobhana-citta* is considered under twelve heads in accordance with dyads. Hence, there combine, in order of those dyads, thirty-eight, thirty-seven, thirty-seven, thirty-six, thirty-three, thirty-two, thirty-two, thirty-one, thirty-five, thirty-four, thirty-four, thirty-three, and thirty-three *cetasikas* respectively.[1] For better appraisal, table no. 2.7 may be referred to.

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[1] "Aṭṭhatiṁsa sattatiṁsadvayaṁ chattiṁsakaṁ subhe.
Pañcatiṁsa catuttiṁsadvayaṁ tettiṁsakaṁ kriye.
Tettiṁsa pāke battiṁsadvayekatiṁsaka bhave.
Sahetukāmāvacarapuññapākakriyāmane." –Ibid. 2.45-46, p. 38

Table No. 2.7

Kāmāvacarasobhanaçetasikasaṅgaha
(Combination of psychic-factors with sense sphere consciousness)

Types of cetasika	No. of cetasika	*Kusala citta*				*Vipāka citta*				*Kriyā citta*			
		Paṭhama dvaya	Dutiyadvaya	Tatiyadvaya	Catutthadvaya	Paṭhamadvaya	Dutiyadvaya	Tatiyadvaya	Catutthadvaya	Paṭhamadvaya	Dutiyadvaya	Tatiyadvaya	Catutthadvaya
Sabbacittasādhāraṇa	07	+	+	+	+	+	+	+	+	+	+	+	+
Vitakka	01	+	+	+	+	+	+	+	+	+	+	+	+
Vicāra	01	+	+	+	+	+	+	+	+	+	+	+	+
Adhimokkha	01	+	+	+	+	+	+	+	+	+	+	+	+
Viriya	01	+	+	+	+	+	+	+	+	+	+	+	+
Pīti	01	+	+	–	–	+	+	–	–	+	+	–	–
Chanda	01	+	+	+	+	+	+	+	+	+	+	+	+
Sobhanasādhāraṇa	19	+	+	+	+	+	+	+	+	+	+	+	+
Virati	03	+	+	+	+	–	–	–	–	–	–	–	–
Appamaññā	02	+	+	+	+	–	–	–	–	+	+	+	+
Paññā	01	+	–	+	–	+	–	+	–	+	–	+	–
Total	38	38	37	37	36	33	32	32	31	35	34	34	33

+ combine (s) in.
– do (es) not combine in.

d. Akusala-cetasika-saṅgaha

d. Akusala-cetasika-saṅgaha

The fourth group of combination, known as *akusala-cetasika-saṅgaha,* consists of those types of the *cetasika* which combine in the *kāmāvacara-akusala-citta.* Altogether twenty-seven types of *cetasika* combine in them, viz.,

(a)	*Sabbacittasādhāraṇa*	–	07
(b)	*Pakiṇṇaka* (excluding *pīti)*	–	06
(c)	*Akusala*	–	14
			27

It is crystal clear that *sobhana-cetasika,* being moral in nature, cannot combine with the immoral types of *citta.* But, before showing the combination of *akusala cetasika* it seems practicable to refer back to the *akusaka-citta.* As stated earlier, there are the twelve types of *akusala-citta.* The first eight types of *akusala-citta* are rooted in *lobha*, the next two in *dosa* and the rest in *moha.* Out of the eight types of *lobhamūlaka-citta*, the four are *asaṅkhārika* while the rest are *sasaṅkhārika.* Similarly, out of the two types of *dosa-mūlaka-citta* one is *asaṅkhārika* and the other *sasaṅkhārika.* But the types of *citta,* rooted in *moha,* are neither *asaṅkhārika* nor *sasaṅkhārika.* They are associated with *uddhacca* and *vicikicchā.*

To illustrate the combination of *cetasika* with them, the five types of *asaṅkhārika-citta* (four rooted in greed and one rooted in aversion) are discussed first. Thereupon, their five corresponding types of *sasaṅkhārika-citta* are discussed. And then, the combination of *cetasika* in the *citta,* rooted in *moha,* is described.

The twenty-seven types of *cetasika* combine in the *akusala-citta* but some of them which combine in one *akusala-citta* are absent in the other. Therefore, the combination of *cetasika* with the immoral types of *citta* should be understood in this background.

In the first *asaṅkhārika-citta,* rooted in greed, the nineteen types of *cetasika* combine. They are[1]:

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[1] 'Akusalesu pana lobhamūlesu tāva paṭhame asaṅkhārike aññasamānā terasa cetasikā, akusalasādhāraṇā cattāro cā ti sattarasa lobhadiṭṭhīhi saddhiṁ ekūnavīsati dhammā saṁgahaṁ gacchanti'. –Ibid., 2.25, p. 40

(a)	*Sabbacittasādhāraṇa*	–	07
(b)	*Pakiṇṇaka*	–	06
(c)	*Akusalasādhāraṇa*	–	04
(d)	*Lobha*	–	01
(e)	*Diṭṭhi*	–	01
			19

And, the psychic factors which do not combine in it, are:

(a)	*Akusala* (excluding *moha, ahirika, anottappa, uddhacca, lobha* & *diṭṭhi)*	–	08
(b)	*Sobhana*	–	25
			33

The same number of *cetasika*, combining in the first *asaṅkhārika-citta*, arise in the second *asaṅkhārika-citta* also. *Diṭṭhi* is replaced here by *māna*[1] because this *citta* is dissociated from *diṭṭhi*. Hence, the types of *cetasika* which combine in it are:

(a)	*Sabbacittasādhāraṇa*	–	07
(b)	*Pakiṇṇaka*	–	06
(c)	*Akusalasādhāraṇa*	–	04
(d)	*Lobha*	–	01
(e)	*Māna*	–	01
			19

And, the types of *cetasika*, not combining in it, are:

(a)	*Akusala* (excluding those mentioned above)	–	08
(b)	*Sobhana*	–	25
			33

In the third *asaṅkhārika-citta,* rooted in greed, the eighteen types of *cetasika* combine. Since this type of *citta* is accompanied by indifferent, *pīti* does not combine in it.[2] Thus, the *cetasikas* which combine in it are:

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[1] 'Tatheva dutiye asaṅkhārike lobhamānena'. –Ibid.

[2] 'Tatiye tatheva pītivajjitā lobhadiṭṭhīhi saha aṭṭhārasa. –Ibid.

(a) *Sabbacittasādhāraṇa* – 07
(b) *Pakiṇṇaka* (excluding *pīti)* – 05
(c) *Akusalasādhāraṇa* – 04
(d) *Lobha* – 01
(e) *Diṭṭhi* – 01
18

And, the *cetasika* which do not combine in it, are:

(a) *Pakiṇṇaka (pīti)* – 01
(b) *Akusala* (excluding those mentioned above) – 08
(c) *Sobhana* – 25
34

The same number of *cetasika,* combining in the above-mentioned *citta,* appear in the fourth *asaṅkhārika-citta,* rooted in greed. *Māna* comes in here as a replacement of *diṭṭhi* because this type of *citta* is dissociated from *diṭṭhi:*[1] Thus, the types of the *cetasika* which combine in it, are:

(a) *Sabbacittasādhāraṇa* – 07
(b) *Pakiṇṇaka* – 05
(c) *Akusalasādhāraṇa* – 04
(d) *Lobha* – 01
(e) *Māna* – 01
18

The psychic factors which do not combine in it, are thirty-four in number viz.,

(a) *Pakiṇṇaka* (only *pīti)* – 01
(b) *Akusala* (excluding those mentioned above) – 08
(c) *Sobhana* – 25
34

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[1] '....catutthe tatheva lobhamānena'. –Ibid.

The fifth type of *asaṅkhārika-citta* which is rooted in *dosa,* has the twenty types of *cetasika* in its combination. They are[1]

(a) *Sabbacittasādhāraṇa* – 07
(b) *Pakiṇṇaka* (excluding *pīti)* – 05
(c) *Akusalasādhāraṇa* – 04
(d) *Dosa* – 01
(e) *Issā* – 01
(f) *Macchariya* – 01
(g) *Kukkucca* – 01
20

Pīti does not associate with this type of *citta* as it *(pīti)* does not co-exist with ill-will or aversion and grief. Similarly, *issā, macchariya* and *kukkucca* never arise at one and the same time[2] as they are unfixed *cetasika*. Hence, they arise separately. Consequently, the number of *cetasika*, which combine in it, may not be more than eighteen at a time.

It is clear that the thirty-two types of *cetasika* do not arise in it. They are:

(a) *Pakiṇṇaka (pīti)* – 01
(b) *Akusala* (excluding those mentioned above) – 06
(c) *Sobhana* – 25
32

Likewise, the number of the *cetasika* which combines in the corresponding five types of *sasaṅkhārika-citta* (four rooted in greed and one rooted in ill-will) is the same as those which appear in the five types of *asaṅkhārika-citta. Thina* and *middha* are, further, added to each *sasaṅkhārika-citta*[3]. The following presentations illustrate what types of the *cetasika* appear in them.

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[1] 'Pañcame pana paṭighasampayutte asaṅkhārike, doso issā macchariyaṁ kukuccañcā' ti catūhi saddhiṁ pītivajjitā te eva vīsati dhammā saṅgayhanti'. –Ibid 2.26, p. 40

[2] Issāmaccherakukkuccāni panettha paccekameva yojetabbāni. –Ibid.

[3] 'Sasaṅkhārikapañcake pi tatheva thinamiddhena visesetvā yojetabbā'. –Ibid.

(i) The types of *cetasika* which combine in the first *sasaṅkhārika-citta*, rooted in greed, are:

(a) *Sabbacittasādhāraṇa* – 07
(b) *Pakiṇṇaka* – 06
(c) *Akusalasādhāraṇa* – 04
(d) *Lobha* – 01
(e) *Diṭṭhi* – 01
(f) *Thina* – 01
(g) *Middha* – 01
21

(ii) The types of *cetasika* which combine in the second *sasaṅkhārika-citta* rooted in greed, are:

(a) *Sabbacittasādhāraṇa* – 07
(b) *Pakiṇṇaka* – 06
(c) *Akusalasādhāraṇa* – 04
(d) *Lobha* – 01
(e) *Māna* – 01
(f) *Thina* – 01
(g) *Middha* – 01
21

(iii) The types of *cetasika* which combine in the third *sasaṅkhārika-citta* rooted in greed, are:

(a) *Sabbacittasādhāraṇa* – 07
(b) *Pakiṇṇaka* (excluding *pīti)* – 05
(c) *Akusalasādhāraṇa* – 04
(d) *Lobha* – 01
(e) *Diṭṭhi* – 01
(f) *Thina* – 01
(g) *Middha* – 01
20

(iv) The types of *cetasika* which combine in the fourth *sasaṅkhārika-citta* rooted in greed, are:

(a) *Sabbacittasādhāraṇa* – 07
(b) *Pakiṇṇaka* (excluding *pīti)* – 05
(c) *Akusalasādhāraṇa* – 04
(d) *Lobha* – 01
(e) *Māna* – 01
(f) *Thina* – 01
(g) *Middha* – 01

20

(v) The types of *cetasika* which combine in the fifth *sasaṅkhārika-citta,* rooted in ill-will, are:

(a) *Sabbacittasādhāraṇa* – 07
(b) *Pakiṇṇaka* (excluding *pīti)* – 05
(c) *Akusalasādhāraṇa* – 04
(d) *Dosa* – 01
(e) *Issā* – 01
(f) *Macchariya* – 01
(g) *Kukkucca* – 01
(h) *Thina* – 01
(i) *Middha* – 01

22

In this background, the types of *cetasika,* do not combine in the above-mentioned five types of *sasaṅkhārika-citta,* may be illustrated as below:

(i) The types of *cetasika* which do not combine in the first *sasaṅkhārika-citta,* rooted in *lobha,* are:

(a) *Akusala* (excluding those combining in it) – 06
(b) *Sobhana* – 25

31

(ii) The types of *cetasika* which do not combine in the second *sasaṅkhārika-citta,* rooted in greed, are:

(a) *Akusala* (excluding those combining in it) – 06
(b) *Sobhana* – 25

31

(iii) The types of *cetasika* which do not combine in the third *sasaṅkhārika-citta*, rooted in *lobha*; are

(a) *Pīti* – 01
(b) *Akusala* (excluding those combining in it) – 06
(c) *Sobhana* – 25
32

(iv) The types of *cetasika* which do not combine in the fourth *sasaṅkhārika-citta,* rooted in *lobha*, are:

(a) *Pīti* – 01
(b) *Akusala* (excluding those combining in it) – 06
(c) *Sobhana* – 25
32

(iv) The types of *cetasika* which do not arise in the fifth *sasaṅkhārika-citta*, rooted in *dosa*, are:

(a) *Pīti* – 01
(b) *Akusala* (excluding those combining in it) – 04
(c) *Sobhana* – 25
32

As discussed earlier, there are the two types of *momuha-citta:* (i) the consciousness accompanied by indifferent, and associated with perplexity, and (ii) the consciousness accompanied by indifferent, and associated with distraction. The *cetasikas* which combine in them may be shown as follows.

In the *vicikicchā-citta*, rooted in *moha*, the following types of the *cetasika*[1] combine:

(a) *Sabbacittasādhāraṇa* – 07
(b) *Pakiṇṇaka* (excluding *chanda, pīti* and *adhimokkha)* – 03
(c) *Akusala sādhāraṇa* – 04
(d) *Vicikicchā* – 01
15

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[1] 'Chandapītivajjitā pana aññasamānā ekādasa, akusalasādharaṇā cattāro cā ti pannarasadhammā uddhaccasahagate sampayujjanti'. Ibid, 2.27, p. 41.

It is clear that the *cetasika*, which do not combine in it are thirty-seven in number viz.,

(a)	*Pakiṇṇaka* (only *chanda, pīti and adhimokkha)*	–	03
(b)	*Akusala* (excluding *moha, ahirika, anottappa, uddhacca* and *vicikicchā)*	–	09
(c)	*Sobhana*	–	25
			37

Likewise, the types of *cetasika* which combine in the *uddhacca-citta,* rooted in delusion, are fifteen in number[1]. viz.,

(a)	*Sabbacittasādhāraṇa*	–	07
(b)	*Pakiṇṇaka* (excluding *chanda & pīti)*	–	04
(c)	*Akusalasādhāraṇa*	–	04
			15

Thus, the types of *cetasika* which do not combine in it are thirty-seven in number, namely,

(a)	*Pakiṇṇaka* (only *chanda, pīti)*	–	02
(b)	*Akusala* (excluding *akusalasādharaṇa)*	–	10
(c)	*Sobhana*	–	25
			37

Thus, the combination of *cetasika* with *akusala-citta* is considered under twelve heads. With them there combine, in order, nineteen, nineteen, eighteen, eighteen, twenty, twenty-one, twenty-one, twenty, twenty, twenty-two, fifteen and fifteen *cetasikas.*[2] The same could be displayed for better understanding under table no. 2.8.

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[1] 'Vicikicchāsahagatacitte ca adhimokkhavirahitā vicikicchāsahagatā tatheva pannarasa dhammā samupalabbhantī ti....." Ibid.

[2] 'Ekūnavīsaṭṭhārasa vīsekavīsa vīsati.
Dvāvīsa pannaraseti sattadhākusale ṭhitā.
Sādhraṇā ca cattāro samānā ca dasāpare.
Cuddasete pavuccanti sabbākusalayogino. Ibid. 2.28, p. 41

Table No. 2.8.

Akusalacetasikasaṅgaha
(Combination of psychic-factors with immoral consciousness)

Types of cetasika	No. of Cetasika	Types of akusla citta											
		1st asaṅkhārika•	2nd asaṅkhārika•	3rd asaṅkhārika•	4th asaṅkhārika•	5th asaṅkhārika*	1st sasaṅkhārika•	2nd sasaṅkhārika•	3rd sasaṅkhārika•	4th sasaṅkhārika•	5th sasaṅkhārika*	Uddhaccasampayutta @	Vicikicchāsampayutta @
Sabbacittasādhaāraṇa	07	+	+	+	+	+	+	+	+	+	+	+	+
Vitakka	01	+	+	+	+	+	+	+	+	+	+	+	+
Vicāra	01	+	+	+	+	+	+	+	+	+	+	+	+
Adhimokha	01	+	+	+	+	+	+	+	+	+	+	+	–
Viriya	01	+	+	+	+	+	+	+	+	+	+	+	+
Pīti	01	+	+	–	–	–	+	+	–	–	–	–	–
Chanda	01	+	+	+	+	+	+	+	+	+	+	–	–
Akusala sādhāraṇa	04	+	+	+	+	+	+	+	+	+	+	+	+
Lobha	01	+	+	+	+	–	+	+	+	+	–	–	–
Diṭṭhi	01	+	–	+	–	–	+	–	+	–	–	–	–

Contd...

Types of cetasika	No. of Cetasika	*Types of akusla citta*											
		1st asaṅkhārika•	2nd asaṅkhārika•	3rd asaṅkhārika•	4th asaṅkhārika•	5th asaṅkhārika*	1st sasaṅkhārika•	2nd sasaṅkhārika•	3rd sasaṅkhārika•	4th sasaṅkhārika•	5th sasaṅkhārika*	Uddhaccasampayutta @	Vicikicchāsampayutta @
Māna	01	–	+	–	+	–	–	+	–	+	–	–	–
Dosa	01	–	–	–	–	+	–	–	–	–	+	–	–
Issā	01	–	–	–	–	+	–	–	–	–	+	–	–
Macchariya	01	–	–	–	–	+	–	–	–	–	+	–	–
Kukkucca	01	–	–	–	–	+	–	–	–	–	+	–	–
Thina	01	–	–	–	–	–	+	+	+	+	+	–	–
Middha	01	–	–	–	–	–	+	+	+	+	+	–	–
Vicikicchā	01	–	–	–	–	–	–	–	–	–	–	–	+
Total	27	19	19	18	18	20	21	21	20	20	22	15	15

• Lobhamūlaka-citta (consciousness rooted in greed), * Dosmūlaka-citta (consciousness rooted in ill-will)
@ Mohamūlaka-citta (consciousness rooted in delusion), + Combine (s) in – do(es) not combine in

e. Ahetuka-cetasika-saṅgaha

The fifth or the last group, called *ahetuka-cetasika-saṅgaha,* consists of those types of the *cetasika* which combine in the *ahetuka-citta. Ahetuka-citta,* as mentioned earlier, comprises eighteen types of *citta.* Out of them, the seven types of *ahetuka-citta* are immoral-resultant, eight are moral-resultant and the rest are inoperative. According to the *Abhidhamma* tradition, all the *aññasamāna-cetasika*, excluding *chanda*, (conation) combine in them. *Chanda* does not combine in them because its nature of wish-to-do is not congruent with the types of *citta* which are the outcome of past actions. Again, all the *aññasamāna-cetasika* (excluding *chanda)* never combine in each type of the *ahetuka-citta.* Hence, to show the combination of *cetasika* in the *ahetuka-citta,* the latter may be divided into five broad groups.

The first group comprises the *citta,* called *hasitotpāda-citta* and is referred here as *hasana-citta*. The second group is of the *citta* which is known as *manodvārāvajjana-citta* and is referred, here, as *voṭṭhapana-citta* (i.e. determining-consciousness).

The third group comprises the *citta*, known as *sukhasantīraṇa* (i.e. investigating consciousness, accompanied by happiness).

The fourth group comprises *pañcadvārāvajjana* (1), *sampaṭicchana* (2) and *santīraṇa* (3) citta. The *pañcadavārāvajjana* and *sampaṭicchana cittas* are, technically, termed as *manodhātutika* (triple mind-element or the triple faculties of apprehension).

Keeping the classification in mind, the combination of *cetasika in ahetuka-citta* may be presented in the following ways.

In the consciousness of the first group (i.e. *hastiuppādacitta)* twelve *cetasikas* combine.[1] They are:

(a)	*Sabbacittasādhāraṇa*	–	07
(b)	*Pakiṇṇaka* (excluding *chanda)*	–	05
			12

The *cetasika* which do not combine in them are:

---

[1] 'Ahetukesu pana hasanacitte tāva chandavajjitā aññasamānā dvādasa dhammā saṅgahaṁ gacchanti....' –Ibid. 2.29, p. 42.

(a) *Chanda (pakiṇṇaka)* – 01
(b) *Akusala* – 14
(c) *Sobhana* – 25
40

In the *citta* of the second group (i.e. *manodvārāvajjana* or *voṭṭhapana)* eleven psychic factors combine. They are the same as mentioned above excluding *pīti*[1] which does not arise in it because it is accompanied by indifferent. Hence, the *cetasika* which combine in it, are:

(a) *Sabbacittasādhāraṇa* – 07
(b) *Pakiṇṇaka* (excluding *pīti & chanda)* – 04
11

And, the *cetasika* which donot combine in them, are

(a) *Pakiṇṇaka* (only *pīti & chanda)* – 02
(b) *Akusala* – 14
(c) *Sobhana* – 25
41 .

The eleven types of *cetasika* combine in the *ahetuka-citta* of the third group.[2] *Viriya* and *chanda* do not combine in them because *santīraṇa-citta,* being passive-resultant, lacks both the 'effort' and 'wish to do'. Therefore, the *cetasika* which combine in them, are:

(a) *Sabbacittasādhāraṇa* – 07
(b) *Pakiṇṇaka* (excluding *viriya & chanda)* – 04
11

The *cetasika*- which do not combine in them are forty-one in number, viz.,

(a) *Pakiṇṇaka* (only *viriya & chanda)* – 02
(b) *Akusala* – 14
(c) *Sobhana* – 25
41

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[1] '....tathā voṭṭhapane chandapītivajjitā' –Ibid.

[2] '....Sukhasantīraṇe chandaviriyavajjitā. –Ibid.

In the *ahetuka-citta* of the fourth group, called as *manodhātutika*, the ten types of *cetasika* combine.[1] *Chanda, pīti* and *viriya* do not combine therein. Thus, the *cetasikas* which combine therein, are:

(a) *Sabbacittasādhāraṇa* – 07
(b) *Pakiṇṇaka* (excluding *viriya, pīti & chanda)* – 03
10

The *cetasika* which do not combine in them, are forty-two in number, viz.,

(a) *Pakiṇṇaka* (only *viriya, pīti & chanda)* – 02
(b) *Akusala* – 14
(c) *Sobhana* – 25
41

Finally, in the *cittas* (i.e. *dvipañcaviññāṇa)* of the last group only seven *cetasikas*[2] combine. The six *pakiṇṇakas* do not combine in them because they do not arise in the types of *citta* which are passive in nature. Thus, the *cetasikas* which combine in them are: *sabbacittasādhāraṇa* (7).

It is, thus, clear that the following forty-five types of the *cetasika* do not combine in them.

(a) *Pakiṇṇaka* – 06
(b) *Akusala* – 14
(c) *Sobhana* – 25
45

Thus, the combination of *cetasika* with all the eighteen types of *ahetuka-citta* is considered under five groups. The number of *cetasika* combining with those groups in order, are twelve, eleven, eleven, ten, and seven.[3] To make it more clear, this discussion may be displayed under table no. 2.9.

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[1] '....Manodhātuttikāhetukapaṭisandhiyuggale chandapītiviriyavajjitā...' Ibid.

[2] '....dvipañcaviññāṇe pakiṇṇakavajjitā te yeva saṅgayhantī ti...' –Ibid.

[3] 'Dvādasekādasa dasa satta cā ti catubbidho.
Aṭṭhārasāhetukesu cittuppādesu saṅgaho'. –Ibid., 2.28, p. 41.

Table No. 2.9

Ahetukacetasikasaṅgaha

(Combination of psychic factors with rootless consciousness)

The types and no . of cetasika		*Types and no. of citta* *Hasituppāda (1)*	*Voṭṭhapana i.e. Manodvarāvajjana (1)*	*Sukhasantīraṇa i.e somanassa sahagata santīraṇa (2)*	*Pañcadvārāvajjana (1) Sampaṭicchana (2) upekkhāsahagata santīraṇa (2)*	*Dvipañcaviññāṇa (10)*
Sabacittasādharaṇa	07	+	+	+	+	+
Vitakka	01	+	+	+	+	–
Vicāra	01	+	+	+	+	–
Adhimokkha	01	+	+	+	+	–
Viriya	01	+	+	–	–	–
Pīti	01	+	–	+	–	–
Chanda	01	–	–	–	–	–
Akusala	14	–	–	–	–	–
Sobhana	25	–	–	–	–	–
Total	52	12	11	11	10	07

+ combine(s) in. – do(es) not combine in

CHATER-3

Pakiṇṇakasaṅgaha

(Compendium of Miscellaneous Factors)

The author of the *Abhidhammatthasaṅgaho*, Ācariya Anuruddha Mahāthera, under the head *Pakiṇṇakasaṅgaho*, has described the classification of *citta* in regard to some other factors like *vedanā*, *hetu* etc. Before proceeding further, it should be noted that the *citta* and its associates, *cetasika*, that arise accordingly, are fifty-three in accordance with their characteristics[1]. The eighty, nine types of *citta* are collectively treated as one because their characteristic is ‘the awareness of an object’ while the fifty-two types of *cetasika* are considered separately as they possess different characteristics. They (i.e. *citta* and *cetasika*) form together a mental state known as *mana* (mind) and are classified in a fitting manner, according to *vedanā* (feeling) *hetu* (roots), *kicca* (function), *dvāra* (door), *ālambana* (object) and *vatthu* (base)[2], naming as under.

(A) *Vedanāsaṅgaha*	(compendium of feelings),
(B) *Hetusaṅgaha*	(compendium of roots),
(C) *Kiccasaṅgaha*	(compendium of functions),
(D) *Dvārasaṅgaha*	(compendium of doors),
(E) *Ālambansaṅgaha*	(compendium of objects),
(F) *Vatthusaṅgaha*	(compendium of bases).

(A) VEDANĀSAṄGAHA

The *Vedanāsaṅgaha* presents the classification of *citta* in relation to the types of *vedanā*, a significant mental state which

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1. ‘Sampayutā yathāyogaṁ tepaññāsa sabhāvato.
   Cittacetasikā dhammā tesaṁ dāni yathārahaṁ.” Abhs 3.1, p. 44
2. “Vedanā hetuto-kiccadvārārammaṇa vatthuto.
   Cittuppādavaseneva saṅgaho nāma nīyate. –Ibid.

plays a dominant role in our lives in that it is commonly associated with all types of *citta*. It according to its instrinsic characteristic, is of one type – *dukkha*. The Buddha's statement that whatsoever is felt in this world is pain[1], reaffirms that *vedanā* is of one type and that is *dukkha*. Further, the Buddha himself states its two types, namely; *dukkha-vedanā* (pain) and *sukha-vedanā* (happiness).[2]

The *Dhammasaṅgaṇi*, however, describes the three types of *vedanā*, namely; *dukkha, sukha* and *upekkhā vedanā* (pain, happiness and indifferent).[3] The *Vibhaṅga* states the five types of *vedanā*, namely *dukkha, domanassa, sukha, somanassa* and *upekkhā vedanā* (physical pain, mental pleasure, physical happiness, mental displeasure and indifferent).[4] The types of *vedanā*, described by Ācariya Anuruddha, are based on the above-mentioned two books of the *Abhidhamma-piṭaka*.[5] The three-fold division of the *vedanā*, depicted in the *Dhammasaṅgaṇi*, are according to the nature or characteristic of objects *(ālambanalakkhaṇa)*.[6] That is why, this division of *vedanā* is known as *ālambananubhavananaya*. Similarly, the five-fold division of the *vedanā*, as mentioned in the *Vibhaṅga*, are according to the dominance of senses while experiencing the objects.[7] This, classification of *vedanā* is termed as *indriyabhedanaya*. Thus, there are five types of *vedanā*, viz.,

---

[1] Vibha., p. 94.

[2] 'Nanu ca dve mā bhikkhave, vedanā sukhā dukkhā ti vacanato dve eva vedanā ti'. –Ibid., pp. 93-94.

[3] Dhs. p. 3
'Tattha...tividhā vedanā, sukhā, dukhā, adukkhamasukhā cā ti'
–Abs. 3.2., p. 44.

[4] Vibha, pp. 156-158.

[5] Abhs. 3.2, p 44

[6] 'Tattha sabhāvato iṭṭhaniṭṭhaphoṭabbānubhavanalakkhaṇaṁ, Sukhadukkhāni sabhavato parikappato vā iṭṭhaniṭṭhamajjhatānubhana lakkhaṇaṁ itaranīti –Pdni, p. 102.

[7] 'Ettha ca yesu dhammesu adhipaccavasena sukkhadukkhāni indriyaṁ nāma honti, tesaṁ kāyika manasikāvasena duvidhatta tāni pi sukhindriyaṁ somanassindriyaṁ dukkhindriyaṁ domanassindriyaṁ ti dvidhā vuttaṁ, upekkhayā pana adhipacaṭṭhānabhūta dhammā mānasika eva hontīti sā upekkhendriyaṁ pi ekadhā vā vutta ti." –Ibid. p. 101

dukkha, domanassa, sukha, somanassa and *upekkhā*. Though, *vedanā* may exist in many compound forms, such as terror, alarm, disgust, rage, tenderness, love, elation, jollity, the fundamental elements in feelings have only these five forms.

Out of them *dukkha-vedanā* is a feeling which is difficult to be endured. It is associated with the body. One may experience this feeling only when the object is disagreeable or unacceptable or unfavourable to the body. *Domanassa-vedanā* is associated with the mind and is a sad feeling It arises finding the object disagreeable. *Sukha-vedanā* i.e. pleasant feeling is acceptable or favourable to the body. It means, it is associated with the body. It arises when the object is agreeable. *Somanassa-vedanā* is a pleasurable feeling, associated with the mind, and is termed as mental pleasure. It is experienced on finding the object agreeable. *Upekkhā-vedanā* is that which is neither pain nor happiness. it is a neutral feeling.

It is understandable that the two types of *vedana, dukkha* and *domanassa,* are physical while the rest are mental. But from ultimate standpoint they are treated as mental in that all the types of *vedanā* are associated with *citta.*

It is worth mentioning here that the *citta* never arises with a particular type of *vedanā* and vice-versa. The fact, therefore, as to which type of *vedanā* is experienced by what and how many types or classes of *citta* may be explained as follows.

The two types of *citta* are associated with either *sukha* or *dukkha.* One is the body consciousness, associated with happiness and the other is the body consciousness, associated with pain.[1] Both the types of *citta* are the resultant types of *citta,* found in the category of *ahetuka-vipāka-citta.* They arise as the result of the previous good or bad deeds.

Somanassa-vedanā (mental pleasure) is associated with the sixty-two types of *citta*[2], viz;

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[1] "Tattha sukhasahagataṁ kusalavipākaṁ kāyaviññāṇamekameva, tathā dukkhasahgataṁ akusalavipākaṁ. –Abhs. 3.3, p. 44

[2] "Somanassasahagatacittāni pana, lobhamūlāni cattāri, dvādasa kāmāvacarasobhanāni, sukhasantīraṇa-hasanāni ca dve ti aṭṭhārasa kāmāvacaracittāni ceva paṭhama-dutiya-tatiya-catutthajjhānasaṅkhātāni catucattālīsa mahaggatalokuttaracittāni ceti dvāsaṭṭhividhāni bhavanti." Ibid. 3.3, p. 44-45.

(a) *Somanassasahagata-akusala-citta* – 04
(b) *Somanassasahagata-santīraṇa-citta* – 01
(c) *Hasituppāda-citta* – 01
(d) *Somanassasahagata-kāmāvacara-sobhana-citta* – 12
(e) *Rūpāvacara-citta* (excluding the fifth *jhāna-citta*) – 12
(f) *Lokuttara-citta* (excluding the fifth *jhāna-citta*) – 32
62

Domanassa-vedanā (mental displeasure) is associated with the two *cittas* of the sense-sphere. They are:[1]

(a) *Domanassasahagata-paṭighasampayutta-asaṅkhārika* – 01
(b) *Domanassasahagata-paṭighasampayutta-sasaṅkhārika* – 01
02

And lastly, *upekkhā-vedanā* is associated with all the fifty-five types of *citta*, excluding those mentioned above. They are[2]:

(a) *Upekkhāsahagata-lobhamūlaka-citta* – 04
(b) *Upekkhāsahagata-mohamūlaka-citta* – 02
(c) *Ahetuka-akusala-vipāka-citta* (excluding *kāya-viññāṇa*) – 06
(d) *Ahetuka kusala-vipāka-citta* (excluding *kāya-viññāṇa* and *somanassa-santīraṇa*) – 06
(e) *Ahetuka-kriyā-citta* (excluding *hasitoppāda citta*) – 02
(f) *Upekkhāsahagata-kāmāvacara-sobhana citta* – 12
(g) *Rūpāvacara-citta* (only the fifth *jhāna-citta*) – 03
(h) *Arūpāvacara-citta* – 12
(i) *Lokuttara-citta* (only the fifth *jhāna-citta*) – 08
55

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[1] 'Domanassasahagatacittāni pana dve paṭighacittāneva'. – Ibid.

[2] 'Sesāni sabbāni pi pañcapaññāsa upekkhāsahagatacittānevā ti'. –Ibid.

It is apparent that *sukha-vedanā* and *dukha-vedanā* are associated with *kāya-viññāṇa* only. The sixty-two types of *citta* are associated with *somanassa-vedanā,* while only two cittas are associated with *domanassa-vedanā.* And the *upekkhā-vedanā* is associated with the fifty-five types of *citta.*[1] This discussion, for better understanding, may be presented under table no. 3.1.

(B) HETUSAṄGAHA

The *hetusaṅgaha* presents the classification of *citta* in respect of the types of *hetu.* The term *hetū* refers to the means by which an effect comes to be. It is purely mental and is of six types, namely, *lobha, dosa, moha, alobha, adosa* and *amoha*[2]. The first three are *akusala-hetū* while the remaining three are *kusala-hetū* and are also known as *avyākata-hetū* (non-moral roots).[3] Thus, there are nine types of *hetū,* three *akusala* (immoral), three *kusala* (moral) and three *avyākata* (non-moral). All of them are found in the sense-sphere while only six types of *hetū* known as *kusala,* and avyākata hetū, are found in the other spheres. This is so because these spheres are superior to the sense-sphere, and are also the realms of *jhānika-citta,* moral in themselves by nature.

The *citta* with regard to *hetū* may be classified into two groups. The first group comprises those eighteen types of the *citta* which are devoid of *hetū* and, thus, known as *ahetuka.*[4] The second group consists of the types of *citta* which are associated with *hetū* and thus, known as *sahetuka.*[5] *Sahetuka-citta* may further be divided into three sections.

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[1] "Sukhamekattha dukkhañca domanassaṁ dvaye ṭhitaṁ.
Dvāsaṭṭhisu somanassaṁ pañcapaññāseketarā." –Ibid, 3, 4, p. 45.

[2] "Hetusaṅgahe hetū nāma, lobho, doso, moho, alobho, adoso, amoho cāti chabbidhā bhavanti'. –Ibid, 3.5., p. 46

[3] "Lobho doso ca moho ca hetū akusalā tayo.
Alobhādosāmohā ca kusalābyākatā tathā. –Ibid, 3.8, p. 47.

[4] "Tattha pañcadvārāvajjana-dvipañcaviññāṇa–sampaṭicchana-santīraṇa-voṭṭhapana-hasanavasena aṭṭhārasa ahetukacittāni nāma'. –Ibid. 3.6, p. 46

[5] "Sesāni sabbāni pi ekasattati cittāni sahetukāneva". Ibid.

Table No. 3.1

Vedanāsaṅgaha (Compendium of feelings)
Classification of consciousness in respect of feelings

Types and no. of cittta		*Types of Vedanā*				
		Dukha	*Domanassa*	*Sukha*	*Somanassa*	*Upekkhā*
Lobhamūlaka-citta	08	–	–	–	+@	+ @ @
Dosamūlaka-citta	02	–	+	–	–	–
Mohamūlaka-citta	02	–	–	–	–	+
Dvipañcaviññāṇa	10	+*	–	+ **	–	+ ***
Sampaṭicchana-citta	02	–	–	–	–	+
Santiraṇa-citta	03	–	–	–	+ £	+$
Pañcadvārāvajjana-citta	01	–	–	–	–	+
Manodvārāvajjana-citta	01	–	–	–	–	+
Hasituppāda-citta	01	–	–	–	+	–
Somanassa-sehetuka-sobhana-citta	12	–	–	–	+	–
Upekkhā-sehatuka–sobhana-citta	12	–	–	–	–	+
Rūpāvacara sobhana-citta	15	–	–	–	+Δ	+££
Arūpāvacara sobhana-citta	12	–	–	–	–	+
Lokuttara-citta	40	–	–	–	+Δ	+££
Total	121	01	02	01	62	55

@ excluding four *upekkhāsahagata-cittas* @@ excluding four *somanassasahagata-cittas*
* only *kāya-viññāṇa-akusala-vipāka* (1) ** only *kāya-viññāṇa kusala vipāka* *** excluding the two types of *kāya-viññāṇa*
£ only *somanassa-sahagata-santīrana-citta* $ excluding *somanassasahagata-santīraṇa-citta*
Δ excluding the fifth *jhanic-citta* ££ only the fifth *jhanic-citta*
+ associated with – dissociated from

The first section comprises the types of *citta*, rooted in single root and termed as *ekahetuka.* The types of *citta* consisting in this section are[1]:

(i) *Upekkhāsahagata-vicikicchā-sampayutta,* and
(ii) *Upekkhāsahagata-uddhacca-sampayutta.*

It is apparent that these *cittas* are rooted in *moha.*

The second group consists of the types of *citta,* rooted in two *hetus,* and termed as *dvihetuka.* They are of twenty-two types[2], viz;

(i)	*Lobhamūlaka-akusala-citta*	–	08
(ii)	*Dosamūlaka-akusala-citta*	–	02
(iii)	*Ñāṇavippayutta-sobhana-citta*	–	12
			22

And, the third group comprises those types of *citta* which are associated with three *hetūs,* and termed as *tihetuka.*[3] The types of *citta,* fall under this group, are:

(a)	*Ñāṇasampayutta-sobhana-citta*	–	12
(b)	*Rūpāvacara-sobhana-citta*	–	15
(c)	*Arūpāvacara-sobhana-citta*	–	12
(d)	*Lokuttara-citta*	–	08
			47

Thus, the eighteen types of *citta* are rootless, while two are associate with one root, twenty-two with two roots and forty-seven with three roots.[4] For better appraisal this discussion may be shown under table no. 3.2.

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1. 'Tatthāpi dve momūhacittāni ekahetukāni". –Ibid, 3.7, p. 46.
2. "Sesāni dasa akusalacittāni ceva ñāṇavippayuttāni dvādasa kāmāvacara-sobhanāni ceti dvāvīsati duhetukacittāni." –Ibid.
3. "Dvādasa ñāṇasampayuttakāmāvacarasobhanāni ceva pañcatīṁsa mahaggata-lokuttaracittāni ceti sattacattālīsa tihetukacittāni ti" –Ibid.
4. "Ahetukaṭṭhārasekahetukā dve duvīsati.
Dvihetukā matā sattacattālisa tihetukā". Abhs. 3.8, p. 47.

Table No. 3.2

Hetusaṅgaha (Compendium of roots)
Classification of consciousness in respect of roots

Types & no. of citta		*Ahetuka*	*Ekahetuka*	*Duhetuka*	*Tihetuka*
Lobhamūka akusala-citta	08	–	–	+	–
Dosamūlaka akusala-citta	02	–	–	+	–
Mohamūlaka akusala-citta	02	–	+	–	–
Dvipañcaviññāṇa	10	+	–	–	–
Sampaṭicchana-citta	02	+	–	–	–
Santiraṇa-citta	03	+	–	–	–
Pañcadvārāvajjana-citta	01	+	–	–	–
Monodvārāvjjana-citta	01	+	–	–	–
Hasituppāda-citta	01	+	–	–	–
Ñāṇasampayutta-sobhana-citta	12	–	–	–	+
Ñāṇvippayutta-sobhana-citta	12	–	–	+	–
Rūpāvacara sobhana-citta	15	–	–	–	+
Arūpāvacara sobhana-citta	12	–	–	–	+
Lokuttara-citta	08	–	–	–	+
Total no of *citta*	89	18	02	22	47

+ rooted in, – not rooted in

(C) KICCASANGAHA

The *Abhidhamma* is a prefect study with the detailed explanation of every aspect of our lives. It is said that every day we perform a number of activities and these activities are experienced by us. But, it is difficult to give an exact number of these activities. People generally answer such questions saying that their activities are numerous. The *Abhidhamma* is, however, very specific and asserts that there are only fourteen types of activities which are performed by us from the moment of our conception in the womb of mother till death. These are the activities which are actually performed by our *citta* and therefore they are called *citta-kiccāni.*

The fourteen types of the functions of *citta* are *paṭisandhi, bhavaṅga, āvajjana, dasana, ghāyana, sāyana, phusana, sampaṭicchana, santīraṇa voṭṭhapana, javana, tadālamabana* and *cuti.*[1] These functions are basic, and all other activities are assimilated in one way or other in them. These functions are those of the thought-unit and not of its constitutents.[2] So to understand them, it is necessary to have some preliminary knowledge of the working of mind. A simple introduction to each of them may be given below:

(i) *Paṭisandhi* (rebirth): It is the first type of activity with which life begins. The literal meaning of the word *paṭisandhi* is uniting, connecting etc., but here, it is uniting of one state of life with another.[3] That is the previous life process is united with the present life process. Therefore, it is called 'birth'. But, it is not birth in the literal sense of the term. It is, rather, birth in the womb of mother where the unification of the previous life process with the new one takes place. It is called *paṭisandhi* in this sense.

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1. Ibid, 3.9, p. 47.
2. They are also the activities of the elements constituting the unit i.e. of feeling, contacting, attention, noting, attracting etc. See, course of cognition.
3. "Bhavato bhavassa paṭisandhānaṁ paṭisandhikiccaṁ.
Bhavena bhavaṁ paṭisandahati saṁyojeti ti paṭisandhi" –NNT, p. 47.

(ii) Bhavaṅga (life-continuum): The literal meaning of the word *bhavaṅga* is becoming part of our life. The technical meaning of the word is 'becoming base' or the act of forming the base of the present life on the basis of the previous accumulation.[1] What does this mean? A man performs moral and immoral activities in his many existences. Each action produces its resultant and this way man accumulates a number of resultants throughout the process of his past lives. He goes on accumulating them. As a result, there is a formation of physical and mental base of the present life. This is termed *bhavaṅga.*

(iii) *Āvajjana* (adverting): The literal meaning of the word *āvajjana* is becoming alert or turning to impression.[2] It is said that after the formation of the sense organs, they start to perform their respective function. So, when an object appears at any of the five sense-doors or at the mind-door, the *citta,* in the process, turns towards the object cutting off the still stream of *bhavaṅga.* Consequently, all the sense-doors and the mind-door become alert to find out what has disturbed them. This alertness at the five sense-doors or at the mind-door is called *āvajjana.*

(iv) *Dasana* (seeing): It is the act of seeing. When a visible object comes in the range of the visual sense organ, it grasps it. This seeing of the object is known as *dasana.* This also repeats itself several times according to the arising of occasions.

(v) *Savana* (hearing): It is the act of hearing, repeatedly done, with the appearance of audible objects.

(vi) *Ghāyana* (smelling): It is the act of smelling odorous.

(vii) *Sāyana* (testing): It is the act of relishing or tasting a sapid object.

(viii) *Phusana* (touching): It is the act of touching a tangible object.

(ix) *Sampaṭicchana* (receiving/recipient): It is the marking of the object by mind. When an object appears in the range of senses and its information is carried to the mind, the mind comes forward to receive the object. In such a case, it simply marks at this instance the existence of something. Such marking that something exist in the world of reality is called s*ampaṭicchana.*

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[1] 'Avicchedappavattihetubhāvena bhavassa aṅgabhāvo bhavaṅgakicca'. –Vibht. 3.18, p. 69

[2] 'Āvajjīyate āvajjana'. –Abhs. tr. Pt. 1, p. 226.

(x) *Santīraṇa* (investigating): On the appearance of the object, the mind tries to understand it on the basis of previous experience. It makes a comparison of the things already seen by it and tries to ascertain the identity of the present one while making such a comparison. Such activity of the mind is called s*antīraṇa.*[1]

(xi) *Voṭṭhapana* (determining): The mind, in the process of making the comparison of the object, determines the nature of the object. Such determination or the act of determining is called *voṭṭhapana.* In other words, it is the name of a type of action which is repeatedly done to determine the nature of the object, appeared in the range of senses.[2] At this moment the nature of the object is fully determined. Discrimination, rightly or wrongly employed at this stage, determines the thought-process either for good or evil. It is, therefore, the gateway to a moral or immoral thought-process.

(xii) *Javana* (apperception): The literal meaning of the term *javana* is 'going quickly'. Technically, it is the direct attitude of the mind towards the object. The object which is determined is, now, either utilized or rejected by the mind. This process or the act of the utilization or rejection is, technically, called *javana.* This *javana* stage is the most important from an ethical point of view. It is at this psychological stage that good or evil is actually done. Irrespective of the desirability or undesirability of the object, presented to the mind, one can make the j*avan*-process good or bad. For instance, if one meets an enemy, a thought of hatred will arise almost automatically. A wise and forbearing person might, on the contrary, harbour a thought of love towards him.

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1. 'Sammā tīraṇaṁ santīaṇaṁ, tulanaṁ vimaṁsanaṁ ti attho'.
   –Abhs. tr. pt. 1, p. 227.
2. 'Visuṁ Visuṁ avacchinditvā ṭhapanaṁ voṭhapanaṁ' –Ibid

No doubt, circumstances, habitual tendencies, environment etc., condition our thoughts. Then the free will is subordinate to the mechanistic course of events. There is also the possibility of overcoming those external forces and, exercising one's own free will.

(xiii) *Tadālambana* (registering/retention): The literal meaning of the word *tadālambana* is 'that object'.[1] But technically, it means the act of preserving, recording and registering the experiences of the object already grasped. Due to this act of the *citta,* the experience of the different types of the object are preserved and remembered on different occasions.

(xiv) *Cuti* (death): It means disconnecting the present process of life. It is a conventional name for what we call 'death'. It is separation of the material form of the personality from the mind. It is notable here that at this stage, though, the physical body disintegrates and the flow of *citta* temporarily ceases, yet the life-stream is not annihilated as the kammic-force that propels it, remains. Death is only prelude to birth.

Thus, there are fourteen types of the activities which are performed by the being throughout the process of their lives. All types of action marked in different moments may easily be included here. But according to the functioning place or occasion, they are of ten types.[2] The five sense-impressions, i.e., seeing, hearing, smelling, tasting and touching are collectively termed as one since their functions are identical and they occupy the same stage in the process of perception. Hence, in reality, there are only ten stages amongst them, viz., (i) *paṭisandhi,* (ii) *bhavaṅga,* (iii) *āvajjana,* (iv) *pañcaviññāṇa,* (v) *sampaṭicchana,* (vi) *santīraṇa* (vii) *voṭṭhapana,* (viii) *javana* (ix) *tadālambana,* and (x) *cuti.*

Coming to this point, it may be asked which types of the *citta* perform these functions. The following chart showing the types of *citta* against each type of the function of *citta,* may provide the answer to this query.

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[1] 'Tassa ārammanaṁ, ārammaṇaṁ yassā ti tadārammaṇaṁ'. Ibid, p. 228

[2] '.......tesaṁ dasadhā ṭhānabhedo veditabbo'. –Abs. 3.9, p. 47.

Types of *kicca* (functions)		Types of *citta* (consciousness)		
(i)	*Paṭisandhi :*	(i)	*Upekkhāsahagata-santīraṇa-citta*	– 02
		(ii)	*Kāmāvacara-vipāka-citta*	– 08
		(iii)	*Rūpāvacara-vipāka-citta*	– 05
		(iv)	*Arūpāvacara-vipāka-citta*	– 04
				19
(ii)	*Bhavaṅga :*	(i)	*Upekkhāsahagata-santīraṇa-citta*	– 02
		(ii)	*Kāmāvacara-vipāka-citta*	– 08
		(iii)	*Rūpāvacara-vipāka-citta*	– 05
		(iv)	*Arūpāvacara-vipāka-citta*	– 04
				19
(iii)	*Āvajjana:*	(i)	*Manodvārāvajjana-citta*	– 01
		(ii)	*Pañcadvārāvajjana-citta*	– 01
				02
(iv)	*Dasana:*		*Cakkhu-viññāṇa*	– 02
(v)	*Savana:*		*Sota-viññāṇa*	– 02
(vi)	*Ghāyana :*		*Ghāna-viññāṇa*	– 02
(vii)	*Sāyana:*		*Jivhā-viññāṇa*	– 02
(viii)	*Phusana:*		*Kāya-viññāṇa*	– 02
(ix)	*Sampaṭicchan:*		*Sampaṭicchana-citta*	– 02
(x)	*Santīraṇa :*		*Santīraṇa-citta*	– 03
(xi)	*Voṭṭhapana:*		*Manodvārāvajjana-citta*	– 01
(xii)	*Javana:*	(i)	*Akusala-citta*	– 12
		(ii)	*Kusala-citta*	– 21
		(iii)	*Lokuttara-phala-citta*	– 04
		(iv)	*Kriya-citta* (excluding *pañcadvārāvajjan and manodvārāvajjana*)	– 18
				55
(xiii)	*Tadālambana:*	(i)	*Kāmāvacara-vipāka-citta*	– 08
		(ii)	*Santīraṇa-citta*	– 03
				11
(xiv)	*Cuti:*	(i)	*Upekkhāsahagata-santīraṇa-citta*	– 02
		(ii)	*Kāmāvacara-vipāka-citta*	– 08
		(iii)	*Rūpāvacara-vipāka-citta*	– 05
		(iv)	*Arūpāvacara-vipāka-citta*	– 04
				19

Thus, it is seen that the functions of *paṭisandhi, bhavaṅga* and *cuti* are performed by the nineteen types of *citta,* while each of the functions of *āvajjana, dasana, savana, ghāyana, sāyana, phusana,* and *sampaṭicchana* is performed by the two types of *citta.* Further, the three types of *citta* are instrumental in the performance of *santīraṇa-kicca. Voṭṭhapana-kicca* is performed by one type of *citta. Javana-kicca* is performed by the fifty-five types of *citta,* and the eleven types of *citta* perform *tadālambana-kicca.*

In this way some types of *citta* perform just one act while some others perform several actions. To illustrate this fact, the following charts may be drawn up on the basis of the number of functions performed by a *citta* or a group of *citta:-*

Chart. 1.

The types of *citta* that performs one function.

Citta	*Function performed*
(i) *Dvipañca-viññāṇa*[1]	
(a) Cakkhu-viññāṇa	*Dasana*
(b) Sota-viññāṇa	*Savana*
(c) Ghāṇa-viññāṇa	*Ghāyana*
(d) Jivhā-viññāṇa	*Sāyana*
(e) Kāya-viññāṇa	*Phusana*
(ii) *Pañcadvārāvajjana*	*Āvajjana*
(iii) *Sampaṭicchana-citta*	*Sampaṭicchana*
(iv) Javana-citta[2]	*Javana*

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1. Dvipañcaviññāṇa comprises ten sense-consciousness such as cakkhu–viññāṇa, sota-viññāṇa etc.

2. Javana-citta comprises the following fifty five types of citta:

Akusala-citta	–12
Kāmāvacara-kusala-citta	– 08
Rūpāvacara-kusala-citta	– 05
Arūpāvacara-kusala-citta	– 04
Lokuttara-magga-citta	– 04
Lokuttara-Phala-citta	– 04
Hasituppāda-citta	– 01
Kāmāvacara-shobhan-kriyā-citta	– 08
Rūpāvacara-kriyā-citta	– 05
Arūpavacara-kriya-citta	– 04
	55

Chart. 2.

The type of *citta* that performs two functions.

Citta	Functions performed
(a) *Manodvārāvajjana-citta*	(i) *Voṭṭhapana*
	(ii) *Āvajjana*
(b) *Somanassasahagata santīraṇa-citta*	(i) *Santīraṇa*
	(ii) *Tadālambana*

Chart. 3.

The type of *citta* that performs three functions.

Citta	Functions performed
(I) *Mahaggata-vipāka-citta*	(i) *Paṭisandhi*
	(ii) *Bhavaṅga*
	(iii) *Cuti*

Chart. 4.

The type of *citta* that performs four function.

Citta	Functions performed
(I) *Mahavipāka-citta* •	(i) *Paṭisandhi*
	(ii) *Bhavaṅga*
	(iii) *Tadālambana*
	(iv) *Cuti.*

Chart. 5.

The type of *citta* that performs five functions.

Citta	Functions performed
(I) *Upekkhāsahagat-santīraṇa-citta*	(i) *Paṭisandhi*
	(ii) *Bhavaṅga*
	(iii) *Santīraṇa*
	(iv) *Tadālambana*
	(v) *Cuti.*

Thus, the sixty-eight types of *citta* perform just one function while the two perform two functions. Likewise, the nine types of *citta* perform three functions; the eight types of *citta* perform four functions; the two types of *citta* perform five functions.[1] For better appraisal this discussion may be shown under table no. 3.3.

• It refers to sahetuka-kāmāvacara-vipāka-citta.

[1] Abhs. 3.11, p. 52.

Table No. 3.3

Kiccānisaṅgaha (Compendium of functions)
Classification of citta in relation to functions

Type & no. of citta		The Functions of citta								
		Patisandhi Bhavaṅga Cuti	*Āvajjan*	*Dassana savana, ghāyana, sāyana, phusana*	*Sampaṭicchana*	*Santīraṇa*	*javan*	*Voṭṭhapana*	*Tadāra mmaaṇ*	*No. of functions performed by citta*
Upekkhāsahagata – santīraṇa	02	+	–	–	–	+	–	–	+	05
Mahāvipāka•	08	+	–	–	–	–	–	–	+	04
Mahaggata-vipāka**	09	+	–	–	–	–	–	–	–	03
Somanassasahagata –santīraṇa	01	–	–	–	–	+	–	–	+	02
Manodvārāvajjana	01	–	+	–	–	–	–	+	–	02
Javana	55	–	–	–	–	–	+	–	–	01
Pañcadvārāvajjana	01	–	+	–	–	–	–	–	–	01
Sampaṭicchana	02	–	–	–	+	–	–	–	–	01
Dvipañcaviññāṇa	10	–	–	+	–	–	–	–	–	01
Total No.	89	19	02	10	02	03	55	01	11	

• The types of *sahetuka-kāmāvacaravipāka-citta*
**It refers to the types of *rūpāvacara* and *arūpāvacara* resultant consciousness.
+ Functions (s) – do(es) not function

(D) DVĀRASAṄGAHA

Dvāra refers to the mechanism or way by which an object or stimulus enters into the stream of *citta* and sets up a series of *citta.* This is the means which serves as an entrance and also as an exit. It is of six types, and named after the six senses (eye, ear, nose, tongue, body and mind), because it is the five physical senses and one mental sense which receive the object. Thus, the six *dvāras* are–*cakkhu-dvāra* (eye-door), *sota-dvāra* (ear-door), *ghāna-dvāra,* (nose-door), *jivhā-dvāra* (tongue-door), *kāya-dvāra* (body-door) and *mano-dvāra* (mind-door).[1] By *cakkhu-dvāra* is meant the sensory surface of eye. The other physical doors may similarly be understood. *Mano-dvāra* is *bhavaṅga* or the sub-conscious state of mind.[2] In this background, the classification of *citta* in respect of the six types of *dvāra* may be considered.

The *citta* that arise through *cakkhu-dvāra, sota-dvāra, ghāna-dvāra, jivhā-dvāra* and *kāya-dvāra* are the two types of *cakkhu-viññāṇa, sota-viññāṇa, ghāna-viññāṇa, jivhā-viññāṇa* and *kāya-viññāṇa* respectively. In addition to these types of *citta*, the other types of *citta* also arise through the sense-doors. For instance, in the *cakkhu-dvāra* the forty-six types of *citta* arise[3], viz.,

(i) *Pañcadvārāvajjana*[4] – 01
(ii) *Cakkhuviññāṇa*[5] – 02
(iii) *Sampaṭicchana*[6] – 02
(iv) *Santīraṇa*[7] – 03

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1. Abhs. 3.13, p. 53.
2. *Ibid.,*
The bhavaṅga with the āvajjana is known as mind-door-'Sāvajjanaṁ bhavaṅgantu manodvārānti vuccati'. –Abhidammavatāra –p.
Abhs . 3.13, p. 53.
3. "Tattha pañcadvārāvajjana-cakkhuviññāṇa-sampaṭicchana-santīraṇa-voṭṭhapana-kāmāvacarajavana-tadārammaṇavasena chacattālīsa cittāni cakkhudvāre yathārahaṁ uppajjanti..." –Abhs. 3.15,p. 53
4. It refers to a type of ahetuka-kriyā-citta –'Pañcadvārāvajjanaṁ ekaṁ.' –NNT. p. 54
5. It refers to two types of ahetuka citta– 'Dve cakkhuviññāṇāni' –Ibid
6. There are two types of sampaṭicchanacitta – 'Dve sampaṭicchanacittāni'–Ibid
7. 'Tīṇi santīraṇāni' –there are three tyeps of santīraṇacitta, one being ahetuka-akusala-vipāka while two being ahetuka-kusala-vipāka citta.

(v)	*Voṭṭhapana*[1]	–	01
(vi)	*Kāmāvacara javana*[2]	–	29
(vii)	Tadārammaṇa (excluding *santīraṇa* as it has already been mentioned above)[3]	–	08
			46

Similarly, in the *sota-viññāna* etc. the same number and types of *citta*, except the *citta* mentioned under sl no. (ii) which are replaced by the respective sense-door-consciousness (i.e. *sota-viññāṇa* in *sota-dvāra*, *ghāṇa-viññāṇa* in *ghāṇa-dvāra* and so on) arise.[4]

On the other hand, in the *mondovāra*, in addition to *manodvārāvajjana*, a different set of the *citta* arises. Hence, in this background, the fact that which types or classes of the *citta* arise through which *dvāra* may be considered as mentioned below.

Dvāra		*Citta*		
Cakkhu-dvāra	(i)	*Cakkhu-viññāṇa*	–	02
	(ii)	*Sampaṭicchana-citta*	–	02
	(iii)	*Santīraṇa-citta*	–	03
	(iv)	*Pañcadvārāvajjana-citta*	–	01
	(v)	*Manodvārāvajjana-citta*	–	01
	(vi)	*Kāmāvacara-javana-citta*	–	29
	(vii)	*Tadālambana-citta* (excluding *santīraṇa-citta*)	–	08
				46

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1. It refers to manodvārāvajjan citta, a type of ahetuka kriyācitta.
2. It refers to a group of twenty-nine types of citta, comprising akusala-citta (12), hasituppāda-citta (1), kāmāvacara-kusala-citta (8) and kāmāvacara-kriyā-citta (8).
3. It generally refers to a group of the eleven types of citta consist in santīraṇa-citta (3) and kāmāvacara-vipāka-citta (8). But, here, only the eight types of kāmāvacara-vipāka-citta are implied by this term.
   "Sahetukakāmāvacaravipākāni ca tīni santīraṇāni cā' ti imāni ekādasa tadārammaṇacittāni. Tesu pana tīni santīraṇāni pubbe gahitattā avasiṭṭhehi aṭṭhahi saddhiṁ sabbāni..." NNT. p. 54.
4. "Evaṁ sotadvārādīsu dvinnaṁ cakkhuviññāṇānaṁ ṭhāne dve-dve sotaviññāṇādīni ṭhapetvā tatheva chacattālīsa honti" –NNT. p. 54
   "Tathā pañcadvārāvajjana-sotaviññaṇādivasena sotadvārādīsu pī chacattālīseva bhavantī' ti" –Abhs. 3.15, p. 53

Sota-dvāra	(i) *Sota-viññāṇa*[1]	– 02
	(ii) *Sampaṭicchana-citta*	– 02
	(iii) *Santīraṇa-citta*	– 03
	(iv) *Pañcadvārāvajjana-citta*	– 01
	(v) *Manodvārāvajjan-citta*	– 01
	(vi) *Kāmāvacara-javana-citta*	– 29
	(vii) *Tadālambana-citta* (excluding *santīraṇa-citta*)	– 08
		46
Ghāna-dvāra	(i) *Ghāṇa-viññāṇa*[2]	– 02
	(ii) *Sampaṭicchana-citta*	– 02
	(iii) *Sanrtīraṇa-citta*	– 02
	(iv) *Pañcadvārāvajjana-citta*	– 03
	(v) *Manodvārājjana-citta*	– 01
	(vi) *Kāmāvacara-javana-citta*	– 29
	(vii) *Tadālambana*	– 08
	(excluding *santīraṇa-citta*)	08
		46
Jivhā-dvāra	(i) *Jivhā-viññāṇa*[3]	– 02
	(ii) *Sampaṭicchana-citta*	– 02
	(iii) *Santīraṇa-citta*	– 03
	(iv) *Pañcadvārāvajjana-citta*	– 01
	(v) *Manodvārāvajjana-citta*	– 01
	(vi) *Kāmāvacara-javana-citta*	– 29
	(vii) *Tadālambana* (excluding *santīraṇa-citta*)	– 08
		46

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[1] It belongs to the ahetukā citta, one each being akusala-vipāka and kusala-vipāka.

[2] It belongs to the ahetuka-citta.

[3] It belongs to the ahetuka-citta, one being akusala-vipāka and the other being kusala vipāka.

Kāya-dvāra	(i) *Kāya-viññāṇa*[1]	02
	(ii) *Sampaṭicchana-citta*	02
	(iii) *Santīraṇa-citta*	03
	(iv) *Pañcadvārāvajjana-citta*	01
	(v) *Manodvārāvajjana-citta*	01
	(vi) *Kāmāvacara-javana-citta*	29
	(vii) *Tadālambana* (excluding *santīraṇa-citta)*	08
		46

Mano-dvāra[2]	(i) *Manodvārāvajjana-citta*	01
	(ii) *Javana-citta*[3]	55
	(iii) *Tadālambana*	11
		67

It is apparent, here, that the fifty four types of the *citta* belonging to the sense-sphere, appear through all the six types of *dvāra* while the other types of *citta* not necessarily appear through them.

There are nineteen types of *citta* which donot appear through any *dvāra* and termed as *dvāravimutta-citta* (door-freed-consciousness). They are[4]:

(i) *Upekkhāsahagata-santīraṇa-citta*	02
(ii) *Kāmāvacara-vipāka-citta*	08
(iii) *Rūpāvacara-vipāka-citta*	05
(iv) *Arūpāvacara-vipāka-citta*	04
	19

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[1] It refers to the two types of ahetuka-citta, one being akusala-vipāka-citta while the other being kusala-vipāka-citta.

[2] "Manodvāre pana manodvārāvajjana–pañcapaññāsa javana-tadārammaṇa-vasena sattasaṭṭhi cittāni bhavanti" –Abs. 3.16, p. 54

[3] It refers to a group of the fifty-five types of citta consisting in akusala-citta (12), hasituppāda-citta (1), kāmāvacara-kusala-citta (8) kāmāvacara-kriyā-citta (8), rūpāvacara-kusala-citta (5), rūpāvacara-kriyā-citta (5), arūpāvacara-kusala-citta (4), arūpāvacar-kriyā-citta (4), lokuttara-magga-citta (4) and lokuttara-phala-citta (4).

[4] "Ekūnavīsati paṭisandhi-bhavaṅga-cutivasena dvāravimuttāni." –Abhs. 3.16, p. 54

They perform the act of *paṭisandhi, bhavaṅga* and *cuti*. They are called *dvāravimutta-citta* because (i) they do not arise in any sense-door (ii) the *bhavaṅga* itself is the mind door, and (iii) they exist without receiving any external object. Here, the first reason applies to *paṭisandhi* and *cuti,* and the second to *bhavaṅga* and the third to *bhavaṅga* and *cuti*.

Thus, it is obvious that some types of the *citta* appear in no door while the others appear in one, or more doors. This may be clearly illustrated as under.

Chart. I.

Citta which appear in one door

Citta		Door
(i) *Dvipañca-viññāṇa* (*cakkhua viññāṇetc)*	– 10	Respective sense door.
(ii) *Javana* (*Mahaggata-18 Lokuttara-8)*	– 26	Mind-door.
	36	

Chart. II.

Citta which appears in five doors

Citta		Door
(i) *Pañcadvārāvajjana-citta*	– 01	Five sensedoors.
(ii) *Sampaṭicchana-citta*	– 02	
	03•	

Chart. III.

Citta that appears through six doors

Citta		Door
(i) *Somanassa-sahagata-santīraṇa*	– 01	Five sense door & one Mind door.
(ii) *Manodvārāvajjana*	– 01	
(iii) *Kāmāvacara-javana*	– 29	
(iv) *Upekkhāsahagata-santīraṇa*••	– 02	
(v) *Kāmāvacara-sobhana-vipāka*•• (*Mahāvipāka)*	– 08	
	41	

• All these three consciousness are termed mano-dhātu-tika (three mind element).

•• These ten conciousness (upekkhāsahagata santīraṇa –2 & kāmāvacar a sobhana vipāka – 8) sometimes do not appear through any door.

Thus, the thirty-six types of *citta* appear in one door while the three types of *citta* appear in five doors. Similarly, the forty-one types of *citta* appear in six doors. There are, however, the nineteen types of *citta* which appear in no door and are, thus, termed as *dvāravimutta-citta.* But sometimes, the ten types of *dvāravimutta-citta,* namely; the two *upekkhasahagata-santīraṇa* and the eight *kāmāvacara-vipāka,* appear in all the six doors.[1] This discussion, for better appraisal, may be sown under table No. 3.4

(E) ĀLAMBANASAṄGAHA

Ālambanasaṅgaha presents the classification of *citta* on the basis of *ālambana. Ālambana,* meaning support, is that which appearing in the range of sense-faculties, stimulates and vibrates the smooth flow of *citta.* With that *citta* begins to function. It is, therefore, defined as that on which the consciousness and psychic factors hang.[2]

There are six types of *ālambana*[3], namely, *rūpālambana* (visible-object), *saddālambana* (audible-object), *gandhālambana* (odorous-object), *rasālambana* (sapid-object), *phoṭṭhabbālambana* (tangible-object) and *dhammālambana* (ideational-object). These *ālambanas* are received by the faculties of *cakkhu* (eye), *sota* (ear), *ghāna* (nose), *jivhā* (tongue), *kāya* (body) and *mana* (mind) respectively. It is understandable that the six types of *ālambana* are the objects of either the five physical doors (senses) or the mind door. The first five objects are known as *pañcārammaṇa* while the last one is called *dhammārammaṇa.*

Rūpālambana refers, here, to the colour, shape, size, etc. of a thing which undergoes changes due to cold, heat etc.[4] The

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[1] "Ekadvārikacittāni pañca chadvārikāni ca.
Chadvārikavimuttāni vimuttāni ca sabbathā.
Chattiṁsati tathā tīṇi ekatīṁsa yathākkamaṁ.
Dasadhā navadhā ceti pañcadhā paridīpaye." –Abhs. 3.18, p. 55

[2] "Cittacetasikā ettha āgantvā lambantīti ālambanā –Abhs. pt. 1, p. 248

[3] Ārammaṇasaṅgahe ārammaṇāni nāma, rūpārammanaṁ saddārammanaṁ, gandhārammanaṁ, rasārammanaṁ, phoṭṭhabbārammanaṁ, dhammārammaṇañceti chabbidhāni bhavanti". –Abhs. 3.19, p. 56

[4] "Sitādīhi rūppati, vikāramāpajjatī ti rūpaṁ" –NNT, p. 112

Table No. 3.4

Dvārasaṅgaha (Compendium of doors)

Classification of consciousness in accordance with doors

Types and no. of citta		*Ekadvārika*	*Paāncadvārika*	*Chadvārika*	*Chadvārika and also dvāravimutta*	*Dvāravimutta*
Akusla-citta	12	–	–	+	–	–
Kāmāvacara kusala-citta	08	–	–	+	–	–
Kāmāvacara kriya-citta	08	–	–	+	–	–
Hastuppāda-citta	01	–	–	+	–	–
Rūpāvacara kusala-citta	05	+	–	–	–	–
Rūpāvacara kriyā-citta	05	+	–	–	–	–
Arūpāvacara kusala-citta	04	+	–	–	–	–
Arūpāvacara kriyā-citta	04	+	–	–	–	–
Lokuttara magga-citta	04	+	–	–	–	–
Lokuttara phala-citta	04	+	–	–	–	–
Dvipañcaviññāṇa	10	+	–	–	–	–
Sampaticchana-citta	02	–	+	–	–	–
Santiraṇa-citta	03	–	–	+ @	+ @@	+ @@
Pañcadvārāvajjana-citta	01	–	+	–	–	–
Manodvārāvajjana-cttta	01	–	–	+	–	–
Sahetukakv vipāka-citta	08	–	–	–	+	+
Rūpāvacara vipāka-citta	05	–	–	–	–	+
Arūpāvacara vipāka-citta	04	–	–	–	–	+
Total no. of *citta*	89	36	03	31	10	19

@ Only *somanassasahagata santīraṇa citta.* @@ Only two types of *upekkhāsahagata santīraṇa-citta.*

+ appears in – do (es) not appear in KV kāmāvacara

Abhidhammatthasaṅgaho remarks; '*Tattha rūpameva rūpārammaṇaṁ*[1]' i.e. the form itself is visible object. It springs from *kamma, citta, utu* (seasonal phenomena) and *āhāra* (food).[2] It is the object of all the types of *citta* arising through the *cakkhūdvāra*[3].

Saddālambana refers to the sound arises from the friction of *pathavī- dhātu* (the element of extension) or when the *pathavī-dhātū* collides with a similar elements.[4] It springs from both *citta* and *utu.*[5]

Gandhālambana connotes the various types of odour which spring from all the four sources responsible for the generation of various types of *rūpa.*[6] *Rasālambana* is the sap exists and diffused in all the *elements.*

Phoṭṭhabbāḷambana is not merely contact but the three types of *rūpa, pathavī* (earth), *tejo* (fire), and *vāyo* (air) which are regarded as tangible.[7] The *āpo-dhātu* (the element of cohesion) is not included, here, as it cannot be felt by the body.

Dhammārammaṇa, the object of *mind-door,* comprises all the objects of *citta.* It consists of *pāsāda-rūpa* (sensitive material qualities or sense-organs), *sukhuma-rūpa* (subtle-matter), *citta* (consciousness), *cetasika* (psychic factors), *Nibbāna* (Eternal-bliss) and *paññatti* (concept).[8] *Pasāda-rūpa* refers to the sensitive parts or sensory surfaces of the five sense-organs.[9] The sensory surface, in case of *cakkhu, sota, ghāṇa* and *jivhā,* are located in a particular spot while the sensory surface of *kāya* is diffused over the whole body system. Thus, the *pāsāda-rūpa* is of five types corresponding to the five sense-organs. *Sukkhma-rūpa* refers to a group of sixteen[1] types of *rūpa,* comprising *mahābhūta-rūpa* (1) i.e. *āpo-dhātu, bhāva-rūpa* (2), *hadaya-rūpa* (1), *jīvita-rūpa* (1), *āhāra-rūpa* (1), *pariccheda-rūpa* (1), *viññatti-rūpa* (2) *vikāra-rūpa* (3) and *lakkhaṇa-rūpa* (4).

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[1] Abhs. 3.20, p. 56.

[2] A manual of Abhidhamma, p. 185.

[3] "Tattha cakkhudvārikacittānaṁ sabbesampi rūpameva ārammaṇaṁ tañca pañcuppannameva." --Abs. 3.21; p. 5

[4] A manual of Abhidhamma, p. 185.

[5] "Saddo cittotujo" –Abhs. 6.15, p. 118

[6] Ibid

[7] "....āpo dhātuvajjitaṁ bhūtattayasaṅkhātaṁ phoṭṭhabbaṁ...." Ibid. 6.4, p. 111

[8] "Dhammārammaṇaṁ pana pasāda-sukhumarūpa-citta-cetasika-nibbāna-paññattivasena chadhā saṅgayhati" –Ibid 3.20 p. 56.

[9] "Pasādā ti cakkhusotādikā pañca pasādā". NNT, p. 56

Citta is the awareness of the existence of external and internal reality. It is of eighty nine types which are sometimes treated as one in that they possess the identical characteristic of cognizing the object.

Nibbāna is desireless state of a being. It is perceived by the eight types of *lokuttara-citta* and, therefore, considered as supramundane object.

The term *paññatti* means that which makes known (a thing).[2] It is, in fact, an idea or mental picture of a group or class of objects formed by combining all their aspects.[3] It is of two types, viz; *nāma-paññatti* and *attha-paññatti.* The former means a name or term such as chair, pen, table, etc., while the latter means the object or idea or notion or attributes of a thing.[4] The former is made known by sound or represented by a sign while the latter is denoted by its attribute and, connoted by a term.

Before proceeding further, it deserves mentioning that the types of object known as *pañcārammaṇa* belong to the sense-sphere. Besides, the four types of *dhammārammaṇa;* namely; *pāsāda-rūpa, sukhuma-rūpa, citta* and *cetasika* also serve as objects in the sense-sphere. *Nibbāna* serves as *lokuttara-ālambana* because it is perceived by the *lokuttara-citta.* Unlike these, the *paññatti* serves as object in all the three realms, the sense-sphere, the form-sphere and, the formless-sphere. The objects of sense-sphere are termed as *paritta-ālambana* (lower-object). The object

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1. Abhs. 6.8, p. 115.
   "....evaṁ solasa sukhumarūpāni pi. NNT, p. 56
2. A manual of Abhidhamma – p. 187.
3. Ibid.
4. Ibid.

of supramundane-consciousness i.e. *Nibbāna* is known as *lokuttara-ālambana.* The objects belonging to the form-sphere and the formless-sphere are called *mahaggata-ālambana.*

Further, the *dhammārammaṇa* pertains to the present, the past, the future and independent of time while the objects of five sense-doors, known as *pañcārammaṇa,* belong to the present only[1]. In other words, the sense-faculties *cakkhu, sota* etc. cannot grasp their respective past or future objects which belong to the domain of the mind-door only. In this background, the classification of *citta* in regard to *ālambana* may be considered as follows.

The two types of *cakkhu-viññāṇa* are dependent on only one object i.e. visible object. Similarly, sound, odour (smell), taste (sap) and touch are the only object of *sota-viññāṇa, ghāṇa-viññāṇa, jivhā-viññāṇa,* and *kāya-viññāṇa* respectively.[2]

The three types of the *citta* viz., *pañcadvārāvajjana* (1) and *sampaṭicchana* (2), technically, known as *manodhātuttika* (the triple mind-elements), arise on all the five objects of the sense-faculties.[3]

The remaining types of *kāmāvacara-vipāka-citta* (i.e. three *santīraṇas* and eight *kāmāvacara-vipākas),* and *hasituppāda-citta* arise on all the objects of the sense-sphere.[4]

The twelve types of *akusala-citta* and the eight types of *ñāṇa-vipayutta-javana-citta* may arise on all the objects, excluding the supramundane object.[5]

The four types of *kāmāvacara-ñāṇasampayutta-kusala-citta* (the sense-sphere-moral consciousness, associated with knowledge), and the *kusalābhiññā-citta* (moral super intellection) of the fifth stage of *jhāna* arise on all the objects except *arahatta magga* and *phala.*[6]

The *kāmāvacara-ñaṇasampayutta-kriyā-citta, arahatta abhiññā-citta* and *manodvārāvajjana-citta* arise on all objects whatsoever[7].

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1. Abhs. 3.21, p. 57.
2. Ibid 3.22, p. 58.
3. Ibid.
4. Ibid.
5. Ibid.
6. Ibid.
7. Ibid.

The second and the fourth types of the *arūpāvacara citta* (i.e. *viññāṇañcāyatana* and *nevasaññānāsaññāyatana)* arise on sublime objects.[1]

All the remaining types of the *mahaggata-citta* (sublime consciousness) have *paññatti* (concepts) as their objects.[2] The *lokuttara-citta* arise on the object called *Nibbāna.*[3]

For better appraisal the aforesaid discussion could be presented as follows.

Types of object	Types of *citta*		
(a) *Rūpa* –	*Cakkhu-viññāṇa*	– 02	
(b) *Sadda* –	*Sota-viññāṇa*	– 02	
(c) *Gandha* –	*Ghāṇa-viññāṇa*	– 02	
(d) *Rasa* –	*Jīvhā-viññāṇa*	– 02	
(e) *Phoṭṭhabba* –	*Kāya-viññāṇa*	– 02	
(f) *Pañcārammaṇa* –	*Pañcadvārāvajjana*	– 01	3
	Sampaṭicchana	– 02	
(g) *Sabbārammaṇa* * (except *Nibbāna)* –	*Santīraṇa*	– 03	12
	Mahāvipāka	– 08	
	Hasituppāda	– 01	
(h) *Sabbārammaṇa* (except *lokuttara ālambana)* –	*Akusala*	– 12	20
	Nvkvkc•	– 04	
	Nvkvkrc••	– 04	
(i) *Sabbārammaṇa* (except *Arahatta magga and phala citta)* –	*Nskvkc•••*	– 04	05
	Abhiññā (fifth *jhāna*)	– 01	
(j) *Sabbārammaṇa* –	*NsKvkrc••••*	– 04	06
	Arahatta-abhiññā	– 01	
	Voṭṭhapana	– 01	

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1. Ibid.
2. Ibid.
3. Ibid.

* The term sabbārammaṇa used, here, to denote all the six types of object.

• Nvkvkc– Ñāṇavippayutta-kāmāvacara-kusala-citta.

•• Nvkvkrc– Ñāṇavippayutta-kāmāvacara-kriyā-citta.

••• Nskvkc– Ñāṇasampayutta-kāmāvacara-kusala-citta.

•••• Nskvkrc– Ñāṇasampayutta-kāmāvacara-kriyā-citta.

(k) *Dhammārammaṇa* (only *mahaggata-ālambana*) –	*Viññāṇañcāyatana*	– 03	
	Nevasaññānāsaññāyatana	– 03	06
(l) *Dhammārammaṇa* (only *paññatti*) –	*Rūpāvacarasobhana*	– 15	
	Ākāsanañcāyatana	– 03	
	Akiñcaññāyatana	– 03	21
(m) *Nibbāna* –	*Lokuttaramagga*	– 04	
(Dhammārammaṇa) –	*Lokuttaraphala*	– 04	08

It is crystal clear that some types of the *citta* arise on one object while others arise on either five or all the object with some exception or on all the objects.

Further, the types of *citta*, in respect of the sphere and, the nature of the aforesaid objects, may be considered under seven heads.[1] The first head includes the twenty-five types[2] of the *citta* which arise on *paritta-ālambana* (lower objects). These twenty-five types of the *citta* are:

(a) *Kāmāvacara-vipāka-citta*	– 23	
(b) *Pañcadvārāvajjan-citta*	– 01	25
(c) *Hasituppāda-citta*	– 01	

The second head comprises the six types of the *citta* that arise on *mahaggata-ālambana.*[3] They are:

(a) *Viññāṇañcāyatana-citta*	– 03	
(b) *Nevasaññānāsaññāyatana-citta*	– 03	06

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[1] "Pañcavīsa parittamhi, cha cittāni mahaggate,
Ekavīsati vohāre aṭṭha nibbānagocare.
Vīsānuttaramuttamhi, aggamaggaphalujjhite.
Pañca, sabbattha chacceti sattadhā tattha saṅgaho". –Abhs. 3.23, p. 60

[2] "Tevīsati kāmāvacaravipākacittāni, pañcadvārāvajjanaṁ, hasituppādacittañceti imāni pañcavīsati cittāni kāmāvacarārammaṇāneva." NNT-60.

[3] "Dutiyacatutthāruppāni kusala-vipāka-kriyāvasena cha cittāni mahaggatārammaṇāni". –Ibid.

The third head consists of the following types of the *citta*[1],

(a) *Rūpāvacara-sobhana-citta* – 15
(b) *Ākāsānañcāyatana-citta* – 03 21
(c) *Akiñcaññāyatana-citta* – 03

These types of the *citta* have *paññatti* (also known as *vohāra*) as their objects.

The eight types of *lokuttara-citta* constitute the fourth head and have *Nibbāna* as their object.[2]

The fifth head comprises the twenty types of *citta*[3], namely;

(a) *Akusala-citta* – 12
(b) *Kāmāvacara-ñāṇavippayutta-kusala-citta* – 04 20
(c) *Kāmāvacara-ñāṇavippayutta-kriyā-citta* – 04

These types of the *citta* arise on all types of object except *Nibbāna.*

The sixth head consists of the five types of *citta,* namely; *kāmāvacara-ñāṇasampayutta-kusala-citta* (4) and *kusalābhiññā* (1) which arise on all objects except *arahatta magga* and *phala citta.*[4]

And, the last head is constituted by the *citta* which arise on all types of object[5]. The types of *citta* under this head are:

(a) *Kāmāvacara-ñāṇasampayutta-kriyā-citta* – 04
(b) *Manodvārāvajjana (voṭṭhapana)* – 01
(c) *Kriyā (arahatta) abhiññā* – 01 06

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[1] "Itarāni rūpāvacarārūpāvacarāni ekavīsati cittāni, vohāre ti paññattidhamme pavattanti". –Ibid

[2] "Nibbānagocare ti nibbānārammaṇe". –Ibid

[3] "Dvādasa akusalāni aṭṭha ca ñāṇavippayuttakāmāvacarajavanacittāni ti vīsati anuttaramuttamhi lokuttaravajjite ārammaṇe pavattanti." –Ibid

[4] "Aggamagga phalujhite ti arahattamaggaṁ phalañca vajjetvā itaresu ārammaṇesu, cattāri ñāṇasampayuttakusalacittāni, ekaṁ kusalābhiññācittañceti pañca cittāni pavattanti." –Ibid. p. 61

[5] "Cattāri ñaṇasampayuttakriyācittāni, ekaṁ kriyābhiññācittaṁ, ekañca ahetuka kriyāmanoviññāṇadhātucittaṁ (manodvārāvajjanaṁ) ti imāni cha cittāni sabbattha sabbesu ārammaṇesu pavattanti.' –Ibid

Apart from the above mentioned objects of the *cittas* which originate through the six sense-doors, there are the three types of objects–*kamma* (action), *kāmmanimitta* (a symbol of kamma) and, *gatinimitta* (sign of destiny), which are perceived by the *dvāravimutta-citta (door-free-consciousness).*[1] These objects are nothing but mental image, experienced in the previous existence, both the past and the present, at the time of death. The *kamma* is action done in the previous life.[2] The *kamma-nimitta* refers to the article by which an action is performed[3] while *gatinimitta* deonotes a sign of the destiny that awaits.[4] These objects pertain to the immediately preceding life, as the past or present objects, or as concepts. These object, as stated earlier, perceived by the *dvāravimutta-citta*, consists of the following nineteen types of the *citta*[5], viz;

Upekkhāsahagata-santīraṇa – 02
Sahetuka-kāmāvacara-vipāka – 08
Rupāvacara-vipāka – 05
Arūpāvacara-vipāka – 04 19

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1. The consciousness that function as paṭisandhi, bhavaṅga and cuti are called dvāra-vimutta-citta–'Dvāravimuttānañca paṭisandhi-bhavaṅga-cutisaṅkhātānaṁ.....vā kamma-kammanimitta-gatinimittasammataṁ ārammaṇaṁ hoti." Abhs 3.12 p. 57
2. When a person is about to die, he, sometimes recollects a good or bad action he has performed during his life time. The moral or immoral consciousness, experienced at the particular moment, arises now as a fresh consciousness. This is, technically, known as kamma or the vision of the action. For instance, a murderer may get a vision that he is going to commit some crime or is running after an enemy. A pious man on the other hand, may feel as it he is worshipping the Buddha or listening to a sermon etc.
3. When a dying person sees a particular article generally associated with his action or a particular article by which action is performed (e.g. the murderer may see a dagger; and the devotee yellow robe), his vision is, technically, called kammanimitta or the vision of the article associated with the action.
4. A dying person may also get vision of the hell-fire or of the demons if he has been a sinful person and a sign of the higher abodes of the gods, if he has been righteous. This is called gatinimitta or the vision of the sign of destiny.
5. NNT, p. 57.

It should be noted that the *paṭisandhi, bhavaṅga,* and *cuti* thought-moments of the sense-sphere have for their objects *kamma* or *kamma-nimitta* or *gati-nimitta,* perceived through one of the six doors, in the immediately preceding life.

In case of all *rūpāvacara paṭisandhi* etc., the object is always past *kamma-nimitta* which is a concept (*paññatti) such as kasiṇa* symbol, perceived through the mind-door.

The object of the first and the third *arupa-paṭisandhi* etc., is also a past concept (*paññatti)* such as *'ananto-akāso'* (infinite is space) in case of the first and the concept of *natthi-kiñci* (there is nothing) in case of the third. These two concepts are regarded as *kamma-nimittas* perceived through the mind-door.

The object of the second and the fourth *arūpa-jhāna paṭisandhi* etc. is a past mental object which serves as the *kamma-nimitta* perceived through the mind-door. For the better appraisal, the aforesaid classification of the *citta* on the basis of objects may be presented under table no. 3.5.

F) VATTHU-SAṄGAHA

Vatthu[1] (base) refers to the seat of organs basing upon which the *citta* and *cetasika* originate to perform their functions. The *Navanītaṭīkā* defines it: *"Vasanti citta cetasikā dhammā etesū ti vatthūni"*[2] It is a reality that the mental states cannot function without basing themselves on a *vatthu,* the essential ground for the origination, and function of the various mental states.

There are the six types of *vatthu,* viz., *cakkhu-vatthu* (eye-base), *sota-votthu* (ear-base), *ghāṇa-vatthu* (nose-base), *jivhā-vatthu* (tongue-base), *kāya-vatthu* (body-base) and *hadaya-vatthu* (heart-base)[3]. It is understandable, here, that they are the six seats corresponding to the six senses. The first five types of *vatthu* are

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[1] The term 'vatthu' is derived from root 'vas' which means to dwell'

[2] NNT. p. 61 (Vatthu is that where the citta and cetasika dwell on). "Vasanti etesu cittacetasikā tannissayattā ti vatthūni." –Vibht. –3.64, p. 82

[3] "Vatthusaṅgahe vatthūni nāma, cakkhu-sota-ghāṇa-jivhā-kāya-hadaya-vatthu ceti chabbiddhāni bhavanti." –Abs. 324, p. 61

Table No. 3.5

Ālambanasaṅgaha (Compendium of objects)
Classification of consciousness in relation to object)

Types & no. of citta		*Eka-ārammaṇa*	*Pañca-ārammaṇa*	*cha-ārammaṇa (with some exception)*	*Sabba-ārammaṇa*
Akusala citta	12	–	–	+	–
Cakkhu-viññāṇa	02	+	–	–	–
Sota-viññāṇa	02	+	–	–	–
Ghāṇa-viññāṇa	02	+	–	–	–
Jivhā-viññāṇa	02	+	–	–	–
Kāya-viññāṇa	02	+	–	–	–
Sampaṭicchana-citta	02	–	+	–	–
Santīraṇa-citta	03	–	–	+	–
Pañcadvārāvajjana-citta	01	–	+	–	–
Manodvārāvajjana-citta	01	–	–	–	+
Hasituppāda-citta	01	–	–	+	–
Ñāṇasampayutta-kusala-citta	04	–	–	+	–
Ñāṇavippayutta-kusala-citta	04	–	–	+	–
Mahāvipāka-citta	08	–	–	+	–
Ñāṇasampayutta-kriyā-citta	04	–	–	–	+
Ñāṇavippayutta-kriyā-citta	04	–	–	+	–
Rūpāvacara-sobhana-citta	15	+	–	–	–

Contd...

Types & no. of citta		*Eka-ārammaṇa*	*Pañca-ārammaṇa*	*cha-ārammaṇa with some exception)*	*Sabba-ārammaṇa*
Pañcamajjhānika abhiññā-kusala-citta$	01	–	–	+	–
Ākāsānañcāyatana	03	+	–	–	–
Viññāṇañcāyatana	03	+	–	–	–
Akiñcaññcāyatana	03	+	–	–	–
Nevasaññānāsaññāytana	03	+	–	–	–
Lokuttaramagga	04	+@	–	–	–
Lokuttaraphala *	04	+@	–	–	–
Abhiññā (Arahatta)$	01	–	–	–	+
Total no. of *citta*	89	45	03	37	06

@ Their object is Nibbāna only   * excluding *Arahatta-phalacitta*   + arise (s) on   – do (es) not arise on

$ *Abhiññā-kusala citta* and *Arahatta abhiññā* are the consciousness of an *Arahatta*. They have been separately stated, here, only for the sake of understanding.

termed as *viññāṇadhātu-vatthu*[1] while the last one is termed as *manoviññāṇadhātū.*[2]

From the angle of *bhūmi* (sphere) all types of *vatthu* are available in the *kāma-loka.*[3] In the *rūpa-loka,* the there types of *vatthu, ghāṇa, jivhā* and *kāya* are not found[4] as a practitioner attain this *bhūmi* only after temporarily inhibiting the desire for enjoying the sensual pleasure. But, he possesses the two types of *vatthu, cakkhu* and *sota* to utilize them for good purposes. It is notable, here, that even in this sphere, *jivhā* and *kāyavatthu* exist but not their sensory faculties. In the *rūpa-bhūmi, hadaya-vatthu* also exists as it is the seat of *citta.* In the *arupa-loka,* no *vatthu* exists[5] as this *loka* is devoid of any form (the type of *rūpa).* Mind alone, however, exists here even without the seat of consciousness i.e. *hadaya-vatthu,* by the power of meditation.

The eighty nine types of *citta* in regard to *vatthu,* may generally be classified under three groups. The first group consists of those types of the *citta* which arise necessarily depending upon *vatthu.* The types of *citta,* fall under this group, are:

(i)	*Akusala-citta* (only *paṭigha*)	–	02
(ii)	*Ahetuka-citta* (excluding *manodvārāvajjana-citta)*	–	17
(iii)	*Kāmāvacara-vipāka-citta*	–	08
(iv)	*Rūpāvacara-sobhana-citta*	–	15
(v)	*Sotāpatti-magga-citta*	–	01
			43

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1. "Tesu cakkhādīni pañca pañcannaṁ viññāṇdhātūnaṁ vatthūni". –NNT, p. 61.
2. "Hadayaṁ manodhātu monoviññāṇadhātūnaṁ ti". –Ibid
3. "Tāni kāmaloke sabbāni pi labbhanti" Abhs 3.2. p. 61
   "Kāmaloke cha vathūni......" NNT. p. 62
4. "Rūpaloke pana ghānādittayaṁ natthi". –Abhs. 3.24, p. 61
   "Rūpāvacarānaṁ ghānādittayaṁ natthi." –Vibht. 3.64, p. 82
5. "Arūpaloke pana sabbāni pi na saṁvijjanti". –Abhs. 3.26, p. 62

Further the types of the *citta* belonging to the first group that arise necessarily depending upon *vatthu*, may be classified under six groups on the basis of the six types of *vatthu*. Since the types of *citta* are classified on the basis of the types of *vatthu*, depending upon which the different types of *citta* arise, the following enumeration may be presented showing first the types of *vatthu* and then the types of *citta* that arise depending upon that *vatthu*.

Types of *vatthu*		Types of *citta*		
(i) *Cakkhu-vatthu*	–	*Cakkhu-viññāṇa*	(02)	43
(ii) *Sota-vatthu*	–	*Sota-viññāṇa*	(02)	
(iii) *Ghāṇa-vatthu*	–	*Ghāṇa-viññāṇa*	(02)	
(iv) *Jivhā-vatthu*	–	*Jivhā-viññāṇa*	(02)	
(v) *Kāya-vatthu*	–	*Kayā-viññāṇa*	(02)	
(vi) *Hadaya-vatthu*	–	*Paṭighasampayutta*	(02)	
		Sampaṭicchana	(02)	
		Santīraṇa	(03)	
		Pañcadvārāvajjana	(01)	
		Hasituppāda	(01)	
		Kāmāvacara-vipāka	(08)	
		Rūpāvacara-sobhana	(15)	
		Sotāpattimagga	(01)	

The second group consists of those types of *citta* which may or may not arise depending upon *vatthu*. (i.e. *hadaya-vatthu*). The types of *citta* belonging to this group are:

(i) *Akusala-citta* (excluding *paṭighasampayutta-citta)*	–	10
(ii) *Manodvārāvajjana-citta*	–	01
(iii) *Kāmāvacara-kusala-citta*	–	08
(iv) *Kāmāvacara-kriyā-citta*	–	08
(v) *Arūpāvacara-kusala-citta*	–	04
(vi) *Arūpāvacara-kriyā-citta*	–	04
(vii) *Lokuttara-sobhana-citta* (excluding *sotāpattimaggacitta)*	–	07
		42

These types of the *citta* arise depending on *hadaya-vathu* in the sense-sphere and form-sphere. They also exist independent of it in the formless-sphere.

The third group consists of the four types of *Arūpāvacara citta* which do not arise depending upon any *vatthu.*

On the basis of the three types of *bhūmi* in which the *citta* frequents on, it is observed that the seven types of cognition arise in the *kāma-loka,* depending on the six types of *vatthu* while in the *rūpa-loka,* the four types of cognition arise depending upon the three types of *vatthu,* namely; *cakkhu-vatthu, sota-vatthu,* and *hadaya-vatthu.* The seven types of the cognition that arise in the *kāma-loka* are *cakkhu-viññāṇa, sota-viññāṇa, ghāṇa-vinnāṇa, jivhā-viññāṇa, kāya-viññāṇa, manodhātū* and *manoviññāṇadhātu.* The first five types of cognition arise depending upon their respective sense organs (e.g. *cakkhuviññāṇa* depends upon *cakkhu-vatthu* and so on) while the last two arise depending upon *hadaya-vatthu.* In the *rūpa-loka, cakkhu-viññāṇa* and *sota-vaññāṇa* arise depending upon the *cakkhu-vatthu* and *sota-vatthu* respectively while the *mano-dhātu* and *mano-viññāṇadhātu* arise depending upon any *vatthu.* In the *arūpa-loka,* cognition exists by itself, independent of the six types of *vatthu.*

To sum up, the forty-three types of *citta* arise depending upon any of the six types of *vatthu* while the four types of *vipāka-citta,* belonging to the *arūpāvacara-cittabhūmi,* never arise depending upon any *vatthu.* Similarly, the forty-two types of *citta* arise depending upon any *vatthu,* (particularly *hadaya-vatthu)* or independent of it i.e. without basing on any *vatthu.*[1]

This discussion in regard to the classification of *citta,* for better appraisal, may be presented under table no. 3.6.

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1. "Chavatthuṁ nissitā kāme satta, rūpe catubbidha,
Tīvatthuṁ nissitārūpe dhātvekānissitā matā.
Tecattālīsa nissāya dvecattālīsa jāyare.
Nissāya ca anissāya pākāruppā anissitā." Ibid. 3.26, p. 62

Table No. 3.6

Vatthusaṅgaha (Compendium of bases)
Classification of consciousness in relation to bases

Types & no. of citta		*Types of vatthu*							
		Cakkhu-vatthu	*Sota-vatthu*	*Chāna-vatthu*	*Jivhā-vatthu*	*Kāya-vatthu*	*Hadaya-vatthu (A)*	*Hadaya-vatthu (s)*	*Avatthu*
Lobhamūlaka-citta	08	–	–	–	–	–	–	+	–
Dosamūlaka-citta	02	–	–	–	–	–	+	–	–
Mohamūlaka-citta	02	–	–	–	–	–	–	+	–
Cakkhu-viññāṇa •	02	+	–	–	–	–	–	–	–
Sota-viññāṇa•	02	–	+	–	–	–	–	–	–
Ghāna-viññāṇa•	02	–	–	+	–	–	–	–	–
Jivhā-viññāṇa•	02	–	–	–	+	–	–	–	–
Kāya-viññāṇa•	02	–	–	–	–	+	–	–	–
Sampaṭicchana-citta••	02	–	–	–	–	–	+	–	–
Santīraṇa-citta	03	–	–	–	–	–	+	–	–
Pañcadvārāvajjana-citta••	01	–	–	–	–	–	+	–	–
Manodvārāvajjana-citta	01	–	–	–	–	–	–	+	–
Hasituppāda-citta	01	–	–	–	–	–	+	–	–
Kāmāvacara-kusala-citta	08	–	–	–	–	–	–	+	–
Kāmāvacara-vipāka-citta	08	–	–	–	–	–	+	–	–

Contd...

Types & no of citta		*Types of Vatthu*							
		Cakkhu-vatthu	*Sota-vatthu*	*Chāna-vatthu*	*Jivhā-vatthu*	*Kāya-vatthu*	*Hadaya-vatthu (A)*	*Hadaya-vatthu (s)*	*Avatthu*
Kāmāvacara-kriyā-citta	08	–	–	–	–	–	–	+	–
Rupāvacara-kusala-citta	05	–	–	–	–	–	+	–	–
Rupāvacara-vipāka-citta	05	–	–	–	–	–	+	–	–
Rupāvacara-kriyā-citta	05	–	–	–	–	–	+	–	–
Arūpāvacara-kusala-citta	04	–	–	–	–	–	–	+	–
Arūpāvacara-vipāka-citta	04	–	–	–	–	–	–	–	+
Arūpāvacara-kriyā-citta	04	–	–	–	–	–	–	+	–
Lokuttara-magga-citta	04	–	–	–	–	–	+ @	+ @@	–
Lokutara-phala-citta	04	–	–	–	–	–	–	+	–
Total	89	02	02	02	02	02	33	42	04

• They are termed dvipañca viññāṇa

•• They are termed *maṇodhātuttika or mano-dhātu-citta*

@ Only *sotāpattimagga-citta* @@ except *sotāpatti-magga citta*

(A) always based on (S) not always but sometimes arise independently.

+ base (s) on – do (es) not base on.

CHAPTER 4

Vīthisaṅgaha

(Compendium of the Course of cognition)

The *citta* and its associates, *cetasika,* are complementary to each other and termed as n*āma* (mind). However, it is not something which is located at any place in the human body. The *Abhidhamma*-tradition maintains that the *mind* is nothing but a constant stream of *citta* which is termed as *mind* just for the sake of operation. Further, *citta* is an expression of energy and, therefore, the mind, like *citta* cannot be lost or destroyed.[1] But, here, it should not be misunderstood that the mind is permanent. The mind is subject to change from moment to moment without any interruption. At one moment, one consciousness functions and the next moment it is another that functions. This process of *citta* is continually goes on. Thus, the mind is nothing but an endless succession of the stream of *citta.* It is not a unity but a continuity. It is a stream of successive *citta* which continually arise and cease. However, each stream of the *citta* is succeeded by another with such rapidity as to give the mind a semblance of something stable and permanent and, thus, creates the illusion of permanency of mind. It may be compared to the flow of water in a river where the currents of water follow each other with such rapidity that it appears to us as a permanent thing (known as river) whereas in reality it is not so. In fact, the river water of yesterday is not some today. The river-water which we see in the morning is not the same in the evening. Rather, there is a different volume of water each day, each hour and each moment.

Now, pertinent question arises as to how does a c*itta* which is subject to change every moment, cognize an element? The

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[1] Rebirth explained by V.F. Gunaratna, p. 16

citta cognizes an object through a definite process termed as *cittavīthi* (the course of cognition).

Cittavīthi is the combination of two words, namely, *citta* and *vīthi.* The word *citta,* conventionally, refers to the *mind* in general but, technically, it signifies to any one of the eighty-nine types of *citta. Vīthi* means process, path, way, avenue, road etc.[1]. Thus, the term *cittavīthi* has a generic and a specific sense. In the generic sense it means 'course of consciousness' while, in the specific sense, it is the process through which mind *(citta)* knows the object and also endeavours to bring out a definite conclusion about the object's agreeable or disagreeable nature. This process is termed as the course of cognition.

The course of cognition takes place at the six sensory doors (sense-organs• of a man). The six sense-organs are *cakkhu* (eye), *sota* (ear), *ghāṇa* (nose), *jivhā* (tongue), *kāya*[2] (body) and *mana* (mind)[3] having the same number of corresponding objects. They are *rūpa* (visible object), *sadda* (audible object), *gandha* (odorous object), *rasa* (sapid object), *phoṭṭhabba*[4] (tangible object) and *dhamma*[5] (ideational object). In other words, each sense-organ has a definite object to cognize and also has a fixed area of operation. For instance, the eye receives information of the visible object, the ear of the audible object and so on. As a general rule, there is no deviation or transgression to either side. Hence, the course of cognition is named after the sensory doors (sense organs) like:

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[1] 'Viyanti gacchanti sattā etthā ti vīthi' –Abs (tr.), Pt. 1, p. 403.

• The six types of sense organs are termed as vatthu, viññāṇa and dvāra.

[2] The first five sense-organs, namely eye, ear, nose tongue and body are known as pañcadvāra or the five sense doors.

[3] The sixth sense organ i.e. mana is known as mano-dvāra or the mind-door.

[4] The first five objects namely, rūpa, sadda, gandha, rasa and phoṭṭhabba are called bahiddhārammaṇa or external object.

[5] The sixth object i.e. dhamma is termed as ajjhattika-ārammaṇa or internal object.

(a) *Cakkhudvāra-vīthi* – course of cognition at eye-door.
(b) *Sotadvāra-vīthi* – course of cognition at ear-door.
(c) *Ghānadvāra-vīthi* – course of cognition at nose-door.
(d) *Jivhādvāra-vīthi* – course of cognition at tongue-door.
(e) *Kāyadvāra-vīthi* – course of cognition at body-door.
(f) *Manodvāra-vīthi* – course of cognition at mind-door.

But according to the kinds of *citta* associated with each sense-door for the cognition of its respective object, there are the six types of *vīthi*, named as mentioned below:

(a) *Cakkhuviññāṇa-vīthi* – course of eye-consciousness.
(b) *Sotaviññāṇa-vīthi* – course of ear-consciousness.
(c) *Ghānaviññāṇa-vīthi* – course of nose-consciousness.
(d) *Jivhāviññāṇa-vīthi* – course of tongue-consciousness.
(e) *Kāyaviññāṇa-vīthi* – course of body-consciousness.
(f) *Manoviññāṇa-vīthi* – course of mind-consciousness.

The first five types of the course of cognition are, collectively, called *pañcadvāravīthi* i.e. the course of cognition at the five sense-doors, and the last one is known as *mandovāra-vīthi* (the course of cognition at mind-door). Basically, there are two types of *vīthi*, namely, *pañcadvārā-vīthi* and *manodvāra-vīthi*. The *pañcadvāra-vīthi* cognizes the five sense objects, *rūpa, sadda, gandha, rasa,* and *phoṭṭhabba,* while the *manodvāravīthi* cognizes *dhamma* i.e. ideational object.

A question arises here that how do the *pañcadvāra-vīthi* and the *manodvāra-vīthi* cognize their respective objects? They do so through a process which runs through several stages and continues for several thought-moments. A thought-moment is the time taken by *citta* in experiencing and cognizing an object. In other words, it is the small unit of time. Each thought-moment consists of three *khaṇās* (minor instants), namely, *uppāda* (genesis), *ṭhiti* (development), and *bhaṅga* (dissolution)[1]. These three states correspond to the *jāti* (birth), *jarā*[2] (decay), and *marana* (death).

Immediately after the *bhaṅga* (dissolution) stage of a thought-moment the *uppāda*, the subsequent stage of the thought-moment follows. It means each unit of *citta* perishes while conditioning its successor with all its potentialities. But the rapidity of the succession of such thought-moments, as mentioned earlier, is such that it is hardly conceivable by the ken of human understanding. Tradition says that in a twinkling of an eye or in a flash of lightning billions of thought-moments arise and perish.

PAÑCADVĀRA-VĪTHI

(Course of cognition at the five sense-door)

Pañcadvāra-vīthi is the name of the course of cognition which takes place at the five doors of senses. Therefore, it is of five types. Each types of the *pañcadvāra-vīthi* cognizes distinct objects through the same process.

Before to explain that process, it is appropriate to state that the *citta*, before coming in contact with any object through any one of the sense-doors, remains in a particular stream of thought *(citta-santati)*, technically, called *bhavaṅga*. When an external object appears before the *citta* through any of the five sense-doors, the *bhavaṅga* stage of mind is disturbed and broken and simultaneously, there occurs a course of cognition at the sense-doors. It runs through ten stages and continues for seventeen thought-moments as a full course of cognition and only then the object is perfectly cognized. These stages and experiences at each stage may be understood as below:

(i) *Bhavaṅga or Atīta-bhavaṅga* – Life continuum,
(ii) *Bhavaṅga-calana* – Vibrated life continuum,
(iii) *Bhavaṅg'upaccheda* – Breaking off life-continuum,
(iv) *Pañcadvārāvajjana* – Five-door-advertence,
(v) *Cakkhu-viññāṇa* – Eye-consciousness,
Sota-viññāṇa – Ear-consciousness,

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1. 'Uppādaṭṭhitibhaṅgavasena khaṇattayaṁ ekacittakkhanaṁ nāma' –Abhs. 4.8. p. 68
2. The interval between birth and death is regarded as jarā (decay).

Ghāṇa-viññāṇa – Nose-consciousness,
Jivhā-viññāṇa, and – Tongue-consciousness,
Kāya-viññāṇa – Body-consciousness,
(vi) *Sampaṭicchana* – Receiving,
(vii) *Santīraṇa* – Investigating,
(viii) *Voṭṭhapana* – Determining,
(ix) *Javana* – Thought-impulsions,
(x) *Tadālambana* – Registering or retentive consciousness.

Bhavaṅga:Bhavaṅga, a multivocal term in Buddhist tradition, is used, here, to denote a passive or sub-conscious state of mind. In this stage, *citta* flows undisturbed and does not respond to external objects or stimuli. It is the state which exists prior to sensing an object. It is also known as *atīta-bhavaṅga.* It lasts for one thought-moment.

Bhavaṅga-calana: When an object enters into the range of a sense-organ, it creates a vibration in the smooth flow of mind (i.e. *bhavaṅga* state of mind). It is just like the ripples created when a pebble is dropped in a pond. This stir shakes the passive state of mind and expresses itself as a mild disturbance or *bhavaṅga-calana.* It continues to exist for one thought-moment.

Bhavaṅg'upaccheda : It is the state when the stream of the *bhavaṅga-citta* or the smooth flow of mind is arrested. It occurs just after the *bhavaṅga-calana.* Now the mind does not continue as a passive state but becomes disturbed and geared for a new turn. Resultantly, *vīthi-citta* or the conscious process arises and begins to flow out towards the object or stimulus. It also lasts for one thought-moment.

Pañcadvārāvajjana: The term *pañcadvārāvajjana* is mainly composed of two words, namely, *pañcadvāra* and *āvajjana.* The word *pañcadvāra* refers to the five senses while *āvajjana* means awareness or alertness. Thus, awareness at five-doors of senses is *pañcadvārāvājjana.* In this stage all the five senses are alerted to sense the object entered in their range. It is just like the alertness of the soldiers, camping in the battle-field, on hearing the bell of danger. This is sometimes compared to a spider which, feeling a vibration in its web, tries to ascertain its cause. This is exactly the function of *pañcadvārāvajjana.* In this stage the mind gets a dim awareness of the object. It lasts for one though-moment.

Cakkhu-viññāṇa/sota-viññāṇa/ghāṇa-viññāṇa/jivhā-viññāṇa/kāya-viññāṇa: This is the state when the *citta* begins to function with the help of the related sense-organ to know the object, vaguely sensed at the stage of *pañcadāvāravajjan.* However, it is merely an effort to know the object for the first time. If the object is visible, the *citta* is *cakkhu-viññāṇa.* If the object is audible then there is *sota-viññāṇa* and so on. Each sense-organ has a particular sense-consciousness which appears and begins to work to know its respective object. Yet, the full comprehension of the object does not take place at this stage as it is the first attempt of the sense-organ towards understanding the object that appears at this stage. It also lasts for one thought-moment.

Sampaṭicchana: It means marking or receiving. Immediately after the five physical senses sense the object as something existing in the world of reality, it follows. It is simply a marking of the object and not an understanding of its details. It may be simple receiving without having any type of awareness. It also lasts for one thought-moment.

Santīraṇa: Santīraṇa, follows *sampaṭicchana* stage, means carrying out investigation. In this stage the mind investigates the received object for identification and recognition, based on its previous knowledge and experience, and cognizes the nature of the object. The duration of this stage is also one thought-moment.

Voṭṭhapana: It denotes the sense of determination. The efforts of investigation in the previous moment results in ascertaining the characteristics of the object. The comparison of the details enables the mind to locate it as one independent entity and helps in determining its nature. This stage of mind is termed *voṭṭhapana.*

There is no further investigation. In short, what is investigated at the stage of *santīraṇa* is determined here. This process lasts for one thought-moment.

Javana: Literally it means going quickly but, in a technical sense, it is the direct attitude of the mind towards the utilization or rejection of the object. In case the determined object is agreeable, the mind utilizes it, otherwise, follows rejection. It lasts for seven thought-moments.

Tadālambana: Its literal meaning is the functioning on the object. But, its technical sense is the registering with details the experience of the object. The form, colour, taste, odour etc. of the object are recorded and preserved in the mind. The duration of this process is of two thought-moments.

Lastly there is *bhavaṅgapāta* which means the cessation of the course of cognition on that object.

In this way, the seventeen thought-moments pass away and the object is cognized. Further, the full course of cognition has ten stages, beginning from the *bhavaṅga* to the *tadālambana.* The first three stages, namely, *bhavaṅga, bhavaṅgacalana* and *bhavaṅg'upaccheda* are the preliminaries. Again, there are the seven types of *citta* in this process. Since the *javana* is repeated for seven times and the *tadālambana* twice, the arising of consciousness *(cittuppāda)* takes place for fourteen times. The three pre-liminaries involve three thought-moments. So, altogether seventeen thought-moments are involved in completing the full course of cognition.[1]

The above-mentioned process of cognizing the object can be clearly understood with the help of a simile of a man sleeping under a mango tree. There is a man lying in a deep slumber at the foot of a mango tree with his head covered with a napkin. When the wind blows a ripe mango fruits drops down and rolls by his side (causing some sound). The sound awakens him and he tries to find out the cause of the disturbance. In this course, he finds a mango-fruit fallen on the ground. He picks it up and examines it. Finding it desirable, he eats it, and after finishing the last bit of the mango, he again covers up his face and falls asleep.

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[1] Abhs. 4.97.

Here, the sleep of the man represents the passive state of mind, having its own smooth course, technically, known as *bhavaṅga*. The moving of the branches due to the blowing of the wind is *bhvaṅgacalana*. In this stage the man's sleep is disturbed. The sound caused by the dropping of the mango is *bhavaṅg'upaccheda* because, in this stage, the passive state of his mind is totally arrested. His awakening represents the *pañcadvārāvajjana* or the arousing of attention through the five sense-doors. Observing the mango fruit is like the arising of the particular sensation, either of the eye or any of the other four doors of senses. It is sensation pure and simple, free from any reflection over it. The sensation of the eye is called *cakkhu-viññāṇa*, of the ear *sota-viññāṇa*, of the nose *ghāṇa-viññāṇa*, of the tongue *jivhā-viññāṇa*, and of the skin *kāya-viññāṇa*. The picking up of the mango fruit represents the *sampaṭicchana* or reception, and the examination of it corresponds to the *santīraṇa* or investigation. The finding of the fruit as a desirable mango is the *voṭṭhapana* or decision. The eating of the fruit represents the appreciative acts of the *javana*. The consumption of the last portion of fruit left in the mouth and enjoying the feeling of satisfaction represents the *tadālambana* and the resumption of his sleep again after covering his head represents the *bhavaṅga-citta* resuming to flow smoothly and undisturbed. Thus, the above simile gives us the basis to understand better the enumeration of the ten stages of the *citta-vīthi*.

With regard to the various degrees of intensity of the objects, cognized at the five sense-doors, say for instance, the luminousity of the object, which distinguishes the limit of vision or visual thresholds in terms of the brightness or intensity of the objects the *Abhidhamma* classifies them broadly under the following four heads:

(a) *Atimahanta-ālambana* – object of very great intensity,
(b) *Mahanata-ālambana* – object of great intensity,
(c) *Paritta-ālambana* – object of little intensity, and
(d) *Atiparitta-ālambana* – object of very little intensity.

(a) *Atimahanta-ālambana:* If the impression of the object is very distinct, it is received in one thought-moment after its appearance. The course of cognition *(citta-vīthi)* follows it and completes itself in sixteen thought-moments *(citta-khaṇas)*, at the end of which, the life-moment of the object is also over. Such an object is called *atimahanta* or very distinct (or very great). In short, if the intensity of the object is very great *(atimahanta)*, the complete course of cognition takes place. And, the course of cognition is called *tadālambana-vāra.*

(b) *Mahanta-ālambana:* If the impression of the object is not as strong as above, it is received a bit late after its appearance, so it dies midway, that is before the course of cognition is complete. It survives only as far as the *citta* reaches its *javana*-stage. Therefore, the thought-moment of *tadālambana* does not arise on it. So such an object is called *mahanta* or distinct or great. And the course of cognition is called *javana-vāra.*

(c) *Paritta-ālambana:* If the impression of the object is still weaker, it is received much later. So it dies out even before the *javan-stage* is reached. In this case, the *voṭṭhapana* thought-moment is repeated twice or thrice, and then it sinks down to *bhavaṅga.* Such an object is called *paritta* or slight or small. And, the course of cognition is named *voṭṭhapana-vāra.*

(d) *Atiparitta-ālambana:* If the impression of the object is very weak, it is received very late after its initial appearance, so it dies out after just creating a vibration in the *bhavaṅga,* before any thought-moment can arise on it. Such an object is called *atiparitta* or very slight or very small. And the course of cognition is called *mogha-vāra.*

At this stage, it seems pertinent to understand the difference between *citta-vīthi* and *vīthi-cittā. Citta-vīthi* and *vīthi-citta* are widely used in the Pāli literature but most confused. *Citta-vīthi* refers to the five types of the course of cognition which take place at the five doors of senses. It is, technically, known as *pañcadvāra-citta-vīthi* and the course of cognition which takes place at mind-door is, technically, known as *mandovara-citta-vithi*. The *manodvāra-citta-vīthi* has only six stages, *bhavaṅga, bhavaṅga-calana, bhavaṅga-upaccheda, mandovārāvajjana, javana* and *tadālambana*. It generally lasts for thirteen thought-moments.

Vīthicitta stands for the types of *citta* that appear at the different courses of cognition. For instance, in *pañcadvāra-citta-vīthi* there appear the seven types of *citta* at the five doors of senses when the *pañcadvāravīthi* proceeds to understand an object. The three types of the *citta* appear at the mind door, when *manodvara-citta-vīthi* proceeds. These are *manodvārāvajjan, javana* (1) and *tadālambana* (2).

In this way, the difference between the *citta-vīthi* and *vīthi-citta* should be understood. Further, it is desirable to illustrate the relative parallelism between the mind, and the matter.

It is generally understood that both the mind and the matter are under perpetual flux. The mind is in a continuous state of change. It is like the flow of a stream which perpetually rises and falls. The matter also constantly changes its form. If this is the nature of the mind, and the matter, how is it possible for the mind to know the matter?

The *Abhidhamma* thinkers opine that it is possible because of the variations in the speed of the mind, and the matter. It can be calculated in the terms of thought-moments. *Uppāda* (arising), *ṭhiti* (staying), and *bhaṅga* (dissolution), constitute one thought-moment[1] and such seventeen thought moments are the life of the matter[2]. Therefore, as long as the mind renews itself for seventeen thought-moments, the matter remains standing in the same state. Therefore, it is possible for the mind to know the matter.

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[1] Abhs. p. 66

[2] Ibid.

Table No. 4.1

Pañcadvāravīthi
(Course of cognition at the five doors)

Name according to the Abhidhammasaṅgaho		*Name as found in the the Abhidhamma*
Atīta-bhavaṅga	•••	*Cattāro arūpino vipākakkhandhā*
Bhavaṅga-calana	•••	*Cattāro arūpino vipākakkhandhā*
Bhavaṅga-upaccheda	•••	*Cattāro arūpino vipākakkhandhā*
Pañcadvārāvajjana (1)	•••	*Kriyā mano dhātu*
Cakkhuviññāṇādi (10)	•••	*Cakkhu-viññāṇādi*
Sampaṭicchana (2)	•••	*Vipāka manodhātu*
Santīraṇa (3)	•••	*Ahetuka vipākamanoviññāṇadhātu*
Voṭṭhapana (1)	•••	*Ahetuka vipāka upekkhā manoviññāṇasahgata*
Javana	•••	
	•••	
(Kāmāvacara javanacitta 29)	•••	*Kāmāvacarā kusala vā dhammā akusala vā dhammā kriyābyākatā vā dhammā*
	•••	
	•••	
	•••	
	•••	
Tadārammaṇa	••• •••	*Cattāro arūpino vipākakkhandhā*
		Bhavaṅgapāta

••• refers to arising, sustaining and dissolution. They constitute one thought-moment *(citta-khaṇa).*

Source: the Abhidhammatthasaṅgaho, p. 66.

MANODVĀRA-VĪTHI
(Course of cognition at the mind-door)

It has already been noted that the external objects are cognized through the *pañcadvāravīthi.* But, when the ideational object appears in the range of mind, it is also cognized and understood but the process of understanding it is different. It is not understood by the *pañcadvāra-vīthi* but by the *manodvāra-vīthi. Mandodvāra-vīthi* is the name of a process of understanding which takes place at the mind-door for cognizing an object which is ideational.

An ideational object may be understood, the *Abhidhamma* states, as *paññatti* (a concept), *citta, cetasika, Nibbāna* etc. How does the course of cognition at the mind-door start? Before proceeding further, it should be noted, here, that only such objects appear before the mind which are pre-known. Mind cannot visualize an object which is not known. Therefore, generally and specifically also, the course of cognition at the mind-door begins from the *voṭṭhapana* (determining) stage which is not named here as *voṭṭhapana* but *manodvārāvajjana.* The *sampaṭicchana* and *santīraṇa* stages do not occur in this type of the cognition. *Manodvār-vīthi,* therefore, comprises the following stages:

(i) *Bhavaṅga,*
(ii) *Bhavaṅgacalana,*
(iii) *Bhavaṅg'upaccheda,*
(iv) *Manodvārāvajjan,*
(v) *Javana,* and
(vi) *Tadālambana.*

Bhavanga: It is, as mentioned earlier, the name of the passive state of the mind when it goes on smoothly, quite undisturbed by any type of object. It is totally unaffected by external influence. It lasts for one thought-moment.

Bhavaṅga-calana: It is the name of the state of mind when on the appearance of an object, a short vibration is created. It simply disturbs the smooth flow or the passive state of mind. It also lasts for one thought-moment.

Bhavaṅg'upaccheda: It means the arresting of the undisturbed flow of mind. Now, the mind turns to the new object. It also lasts for one thought-moment.

Manodvārāvajjana: It means advertence or alertness at the mind-door. However, its technical meaning is 'to determine the nature of the object'. At this stage the mind determines the object which has come in its range. It also lasts for just one thought-moment.

Javana: When the object appears at the mind-door, a mental assessment is done to see whether it is agreeable or disagreeable object. If the object is agreeable, the mind utilizes it with happiness and, rejects disagreeable object with bitterness. *Javana* is called utilizing or rejecting the object at mental level. It lasts for seven thought-moments.

Tadālambana: This is the stage of the course of cognition where the experiences of the object, the nature or quality of the object which is assessed by the *javana,* are recorded and preserved in the mind. This stage of the course of cognition, called *tadārammaṇa,* lasts for two thought-moments. This stage marks the end of the course of cognition as the object is fully cognized. Hence, there occurs *bhavaṅgapāta.*

In this connection, it may be seen that there are thirteen thought-moments to complete the course of cognition at the mind-door. The first three, namely, *bhavaṅga, bhavaṅgacalana* and *bhavaṅag'upaccheda* are the preliminaries. There are the three types of *citta,* namely, (i) *monodvārāvajjana,* (ii) *javana* and (iii) *tadālambana* which appear at the mind-door. Here also, *javana* repeats itself seven times and *tadālambana* twice. There is one appearance of *manodvārāvajjana* earlier. Therefore, the arising of *citta (cittuppāda)* occurs ten times. In short, there are three *vīthi-citta* and ten *cittuppāda* in *manodvāra-vīthi.* However, in detail, it may be said that there is the possibility of the arising of forty-one types of the *citta* in it. They are:-

(i) *Kāmāvaçara-javana-citta*	29
(ii) *Tadārammaṇa-citta*	11
(iii) *Manodvārāvajjan-citta*	01
	41

Table No. 4.2.

Manodvāravīthi
(Course of cognition at the mind door)

Stages of the course of cognition at mind door	
Bhavaṅga	•••
Bhavaṅgacalana	•••
Bhavaṅg'upaccheda	•••
Manodvārāvajjana	•••
Javana	•••
	•••
	•••
	•••
	•••
	•••
	•••
Tadāramnaṇa	•••
	••• •••
Bhavaṅgapāta	

••• refers to arising, sustaining and dissolution. They constitute one thought-moment (*citta-khaṇa).*

Source: the Abhidhammatthasaṅgaho, p. 67

Sometimes even the ideational object may be cognized clearly or faintly. For instance, we remember some of our dreams very clearly and some of them not so clearly. The *Abhidhamma* philosophy maintains that if a clear object comes in the range of mind, the course of cognition continues, (beginning from the *bhavaṅga),* goes upto the *tadālambana* stage. In this type of the course of cognition the object is fully cognized and remembered, because of which it is called *vibhūta-ālambana.*

Sometimes, an obscure object comes before the mind-door or in the range of *mind.* In such a case, the course of cognition only survives upto *javana* (begining from the *bhavaṅga*). Thereafter, it sinks down in the *bhavaṅga.* There is no *tadālambana* stage. Hence, the course of cognition is not complete. Consequently, the object is not clearly cognized at the mind level, because of which it is named *avibhūta-ālambana.*

MARAṆĀSANNA- VĪTHI

Course of cognition at the time of death

The *Abhidhamma* tradition maintains that each *kamma,* excluding those of the Arahantas and the Buddha, yields resultant either in the present or in the future and causes rebirth. Like the other types of his course of cognition, a man also cognizes object at the last moment of his life. But the objects which appear at this juncture are different from those which come into the range of the sensory organs at the time of the normal process of the *citta.* But how does it cause rebirth? It causes rebirth through the last thought-process of a dying man, which is, technically, known as *maraṇāsannavīthi* (thought-process at death) . It is said that, in the last moment of a dying man, three powerful objects, namely, *kamma, kamma-nimitta* and *gati-nimitta* entering the threshold of the dying-consciousness *(cuti-citta)* give a powerful push to the dying-consciousness and thereby cause another *citta* to arise. This succeeding *citta* is *paṭisandhi-viññāṇa* (relinking-consciousness or rebirth consciousness). It is the outcome of the actions performed by the dying-man himself during his life time.

Maraṇāsanna-vīthi is a course of cognition that always occurs at the time of death. Like the normal course of cognition, it also has a particular object to cognize. The object of the *maraṇāsannavīthi* is known as *nimitta* (signs) which is of three types, namely, (a) *kamma,* (b) *kamma-nimitta* and(c) *gati-nimitta.* The *kamma* and *gati-nimitta* are purely mental in nature but the *kamma-nimtta* may be both mental and material or internal and external. If any one of the *kamma* and *gati-nimittas* appears in the last thought-process or the course of cognition, the *maraṇāsanna-vīthi* is *manodvāra-vīthi* in nature. Hence, it is, technically, known as the *manodvāra-maraṇāsanna-vīthi.* On the other hand, when the *kamma-nimitta* appears, the *maraṇāsanna-vīthi* becomes *pañcadvāra-vīthi* in nature. Hence, it is termed as *pañcadvāra-maraṇāsanna-vīthi.*

In the course of cognizing these objects, the *maraṇāsanna-vīthi* runs through the following stages.

(i) *Bhavaṅga*–Passive state of mind,
(ii) *Bhavaṅga-calana*–Vibration of the *bhavaṅga,*
(iii) *Bhavaṅg'upaccheda*–Arrest of the *bhavaṅga,*
(iv) *Manodvārāvajjana*–Advertence at mind-door,
(v) *Maraṇāsannajavana*–Death-proximate or terminal *javana* impulsions,
(vi) *Tadālambana*–Registration of experience,
(vii) *Cuti-citta*–Death-consciousness, and
(viii) *Paṭisandhi-viññāṇa*–Relinking-consciousness.

Bhavaṅga: As mentioned earlier, *bhavaṅga* is the passive or placid state of mind. It occurs either during sleep or immediately after one conscious thought-process of the *vīthi-citta* ceases, and before another commences. In fact, it is regarded as the first stage of investigation, though actually the process has not yet started.

Bhavaṅga-calana: The vibration in the passive state of mind that occurs due to the appearance of an object is termed as *bhavaṅga-calana.*

Bhavaṅg'uppaccheda: Similarly, the arrest of the passive state of mind due to attention diverted on the appearance of an object is termed as *bhavaṅguppaccheda.*

Manodvārāvajjana: We have seen, in the course of examining the normal course of cognition, that a reference has been made to a stage, known as *pañcadvārāvajjana,* which occurs at the five senses. But, in the case of a dying thought-process this stage of *pañcadvārāvajjana* does not generally occur because the object that appears to disturb the *bhavaṅga* of the dying man is not a sensual or external object but a mental or internal one, being a thought or memory. Hence, such an object is capable of being recognized only through the mind. Therefore, this stage of *maraṇāsanna-vīthi* is termed as *manodvārāvajjan* (advertence at the mind-door).

Maraṇāsannajavana: After *manodvārāvajjana,* there comes the stage of *maraṇāsannajavana-citta.*[1] As mentioned earlier, there are fifty-five types of the *javana-citta,* viz;

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[1] It is so called because dying consciousness falls away just after the completion of the function of *javana-citta.*

(a)	*Kāmāvacara-akusala-citta*	12	29
(b)	*Kāmāvacara-kusala-citta*	08	
(c)	*Kāmāvacara-kriyā-citta*	08	
(d)	*Kāmāvacara-hasituppāda-citta*	01	
(e)	*Rūpāvacara-kusala-citta*	05	10
(f)	*Rūpāvacara-kriyā-citta*	05	
(g)	*Arūpāvacara-kusala-citta*	04	08
(h)	*Arūpāvacara-kriyā-citta*	04	
(i)	*Lokuttara-magga-citta*	04	08
(j)	*Lokuttara-phala-citta*	04	
			55

Out of these fifty-five *javana-cittas,* the twenty-nine *cittas* of the sense-sphere are known as *kāmāvacara-javana-citta* and the rest are, collectively and technically, regarded as *appaṇā-javan-citta.* All the *kāmāvacara-javana-cittas,* except the *hasituppāda-citta* perform the function of *maraṇāsanna-javana.* It should, however, be noted that all the *maraṇāsanna-javana cittas* do not function at one and the same time. Each of them appears in turn and functions with its respective field. For instance, the twelve-*kāmāvacara-akusala-javana* and the eight *kāmāvacara kusala-javan-citta* function at the dying-moment of a worldly-being *(puthujjana).* Similarly, the four *ñāṇasampayutta-kāmāvacara-kusala-citta* function at the dying moment of those who possess *jhāna*-attainments or who are *sekkhas* (learners). On the other hand, *Arahantas* have only eight *kāmāvacara-kriyā-citta* to function at their dying-moment. This stage lasts only for five thought-moments, even though the conscious-mind or *vīthi-citta* is fully able to comprehend the object that appears before it. And, this very function is regarded as reproductive-*kamma* which causes another life. Let us see how this is brought about. When *nimittas* appear before the dying-consciousness, the taste of the *nimittas* are experienced and judged. If the *nimittas* are comprehended biasedly with the delusion associated either with the greed or ill-will, the *kamma* performed by the *maraṇāsanna-vīthi* is *akusala-kamma.* Again, if the *nimittas* are judged in an unbiased manner with knowledge associated either with the sacrifice or loving-kindness or both, the *kamma* performed at this stage is *kusala* and it becomes the basis of the new life.

Tadālambana: In the process of dying, after the *maraṇāsanna-javana-citta*, there comes the stage of *tadālambana* where the experience of the impressions received is registered.

Cuti-citta: After the stage of *tadālambana*, there comes *cuti-citta* which means dying-consciousness. It is not the conscious *vīthi-citta* that experiences this awareness. It is experienced by the *bhavaṅga-citta.* The last *bhavaṅga* of the present life, becomes the object of the first *bhavaṅga* consciousness of the next life i.e. the *paṭisandhi-viññāṇa* of the future life. In fact, it is merely a *citta* of death. Hence, what is regarded as the terminal thought is not the *cuti-citta* but the *maraṇāsanna-javana-citta.*

Paṭisandhi-viññāṇa: The *cuti-citta* is followed by the *paṭisandhi-viññāṇa* which links the previous life with the new life according to the resultant or kammic force of the being. Here, it should be noted that the *paṭishandhi-viññāṇa* is caused by the *maraṇāsanna-javana-citta* and not by the *cuti-citta* as the latter is merely a registering agent and performs no active function which can give rise to any result.

PAṬISANDHI-VĪTHI

Course of cognition at the time of birth

Just as a course of cognition works at the time of death, so also a course of cognition occurs at the time of birth called *paṭisandhi-vīthi.* In the course of cognition at birth, we find seven stages of the process of consciousness. They are:

(i) *Paṭisandhi-viññāṇa*-relinking-consciousness
(ii) *Bhavaṅga*-passive or unconscious state of mind
(ii) *Bhavaṅg-calana*-vibrated life continuum
(iv) *Bhavaṅ-upaccheda*-breaking off the passive state of mind or life-continuum.

(v) *Manodvārāvajjana*-advertence at mind-door
(vi) *Javana*-thought-impulsions
(vii) *Bhavaṅga-citta*-passive state of mind.

Paṭisandhi-viññāṇa: It, generally, refers to the relinking-consciousness which follows the last thought-moment *(cuti-citta)* of the previous life. It occurs in the mind of a being who is to be reborn. In fact, it is this *paṭisandhi-viññaṇa* which along with the parental sperm and ovum cells, combines to create an embryo in the mother's womb. Thus, a being comes into existence. Here, it should be noted that the sperm and ovum cells provide the material part of the embryo while the *paṭisandhi-viññāṇa* provides the mental part. Thus, it is this *paṭisandhi-viññāṇa* which links the dying-life with the new life. It becomes a link because it is a resultant of the terminal *maraṇāsanna-jvana* thought of a dying man and takes the same as object (one of the three death signs). The process of one *citta* giving rise to another never ends. The last conscious thought at the moment of death is no exception to this process. It too gives rise to another *citta*, though, not in the same body. That other thought is the *paṭishandhi-viññāṇa*. It lasts for just one moment. It is followed by the *bhavaṅga-citta.*

Bhavaṅga-citta: It is the passive state of mind which keeps on flowing smoothly without any disturbance. It is the stage of the unborn being which does not, normally, have contact with the external world. However, it provides the basis for the functioning of new life as it carries the moral and immoral resultant of the actions done in the past. It lasts for thought-moments.[1]

Bhavaṅga-calana: It occurs when the conscious *vithicitta* arise on account of the desire of the embryo to take a new existence.

Bhavaṅg'upacceda: It happens just after the *bhavaṅga-calana* so that the smooth flow of consciousness of embryonic being may be arrested and its desire to take new life could be transmitted to the mind.

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[1] Rebirth explain V.F. Gunaratna, p. 52.

Table No. 4.3

Maraṇāsannavīthi

(Course of cognition at the times of death)

Stages of the course of cognition at the time of death					
Bhavaṅga	•••				
Bhavaṅgacalana	•••				
Bhavaṅg'upaccheda	•••				
Manodvārāvajjana	•••				
Maraṇāsannajavana	•••,	•••,	•••,	•••,	•••,
Tadālambana	•••,	•••,			
Cuti-citta					
Paṭisandhi-viññāna					

••• refers to arising, sustaining and dissolution. They constitute one thought-moment *(citta-khaṇa)*

Table No. 4.4.

Paṭisandhivīthi

(Course of cognition at birth)

Stages of the course of cognition at birth					
Paṭisandhi-viññāna					
Bhavaṅga	•••				
Bhavaṅgacalana	•••				
Bhavaṅg'upaccheda	•••				
Manodvārāvajjana	•••				
Javana	•••,	•••,	•••,	•••,	•••,
Bhavaṅga-citta					

••• refers to arising, sustaining and dissolution. They constitute one thought-moment *(citta-khaṇa)*

Manodvārāvajjana: It occurs after the expiry of b*havaṅga-citta.* It arises because the passive mental state of the embryo gives way to the conscious-*vīthicitta* on account of the desire that arises in the mind of the embryo for a new existence.

Javana: Immediately after the *mandovārāvajjan,* the state of *javana* comes into existence. It carries further the thought that arose through the mind-door channel, viz., the desire for its new existence. These *javanas* develop this desire in the new being. It lasts for five thought-moments.

Bhavaṅga: After the expiry of *javana* thought-moment, we again encounter the state of b*havaṅga.* Thus, the smooth flow of the unconscious state again begins to function until something occurs to interrupt it. However, when the being comes out from the mother's womb, it begins having contact with the external world. Thereafter the normal course of cognition begins.

APPANĀ-VĪTHI

(Course of cognition at the time of mental-development)

In foregoing pages, an attempt has been made to examine the course of cognition which takes place at the sense-doors or at the mind-door. It is the course of cognition of the normal *citta* or of those *cittas* which belong to the sense-sphere. Save this, we find another type of the course of cognition which is called *appaṇāvīthi.* The term *appaṇāvīthi* is composed of two words, namely, *appaṇā* and *vīthi.* The word *appaṇā,* here, is used in a technical sense signifying the *citta* which firmly centralizes itself on a single object.[1] And the word *vīthi,* as stated earlier, denotes course, process etc. Thus, the term *appanāvīthi* means the process of the *citta* which centralizes itself on an object. In fact, it is the name of the course of cognition of jhanic-consciousness.

When the aspirant who aspires to develop j*hāna* in course of mediation, is about to experience the first jhanic-attainment or *appaṇā-samādhi,* then a course of cognition runs as follows:

(i) *Bhavaṅga,*
(ii) *Bhavaṅga-calana*
(iii) *Bhavaṅga-upaccheda,*
(iv) *Manodvārāvajjana,*
(v) *Parikamma,*
(vi) *Upacāra,*
(vii) *Anuloma,*
(viii) *Gotrabhu,* and
(ix) *Appaṇā*

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[1] 'Ekaggaṁ cittaṁ ārammaṇe appeti (abhiniropeti) ti appaṇā.'
Abhs. (tr.) Pt. I, p. 342.

The aspirant who aspires to develop *jhāna* takes a suitable object according to his temperament. After that, he begins his meditation and when he is about to attain the first stage of *jhāna*, his passive state of mind is arrested and then the *manodvārāvajjana* arises.

The *manodvārāvajjana* occurs before the *appanā-javana.* It is conditioned by the objects that appear in the range of the *citta.* Thereafter, the occurrence of *appanā-javana* begins.

Parikamma: The first *citta* which prepares the ground for the attainment of *appanā* is termed as *parikamma.*[1] It is the initial thought-moment of *appanā-javana.*

Upacāra: The second thought-moment is termed as *upacāra.* It is so called because it rises in proximity to the higher-*citta* or *appaṇā-samādhi.*[2] Generally, the two thought-moments, *parikamma* and *upacāra*, arise at the beginning of *appanā* process. But, if the person is morally advanced, only *upacāra* thought-moment arises, and in this case the initial thought-moment, *parikamma*, does not arise.

Anuloma: Anuloma is the third thought-moment. It is so called because it arises in harmony with the preceding thought-moment. Moreover, it causes the destruction of immoral states and also initiates *appaṇā* for performing that function.

Gotrabhu: The consciousness or the thought-moment which overcomes the sense-sphere lineage or that which develops the sublime lineage is termed as *gotrabhu.*

Appanā: Immediately after the *gotrabhu*, arises the *appaṇā-jhāna* thought-moment. At this stage the mind is fully concentrated on the desired object. In fact, it is an advance stage of, mental development.

Here, it should be noted that all the thought-moments which occur upto this level, beginning from the *parikamma* are *kāmāvacara*-consciousness. Immediately after this the transitional stage of the *gotrabhu* occurs for a duration of one thought-moment, which leads to the *appanā-samādhi.* This consciousness belongs to the *rūpa-bhūmi* and is termed as *rūpa-jhāna.* In the case of an *Arahanta*, it is a *kriyā-citta*, otherwise it is a *kusala.* This consciousness lasts for one thought-moment and then susides into *bhavaṅga.*

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2. 'Paṭhamacittañhi appanāya parikammattā paṭisaṅkhārakabhūtatta parikammā'. –Vibht. 4.23, p. 99.

3. 'Samīpacārītā ti upacāraṁ. –Ibid.

Table No. 4.5

Appanāvīthi

(Course of cognition at mental development.)

Stages of the course of cognition at birth)	
Bhavaṅga	•••
Bhavaṅgacalana	•••
Bhavaṅg'upaccheda	•••
Manodvārāvajjan	•••
Parikamma	•••
Upacāra	•••
Anuloma	•••
Gotrabhu	•••
Appanā-javan	•••
Bhavaṅgapāta	

••• refers to arising sustaining and dissolution. They consititue one thought-moment *(citta-khaṇa)*

Source: The Abhidhammatthasaṅgaho, p. 67

CHAPTER-V

Rūpasaṅgaha

(Compendium of Matter)

Rupa[1], the third real of the *Abhidhamma,* is a multivocal term. In generic sense, it refers to form, colour, shape, size etc. of a thing but, in the *Abhidhamma,* it is used in a technical and specific sense of material qualities. Thus, the term *rūpa* does not connote the gross form, colour of a thing what we perceive in our day to day life but the qualities inherently found in a thing.

Rūpa is one of the five aggregates or two composite factors which constitute a man as a psycho-physical unit. It has been minutely analysed in the Abhidhammic texts. But no logical definition of this term is provided therein. Each text defines it in a different manner. For instance, the *Dhammasaṅgaṇi* states: *"Cattāro ca mahābhūtānaṅ catuṇṇaṁ ca mahābhūtānaṁ upādāya rūpaṁ–idaṁ vuccati sabbaṁ taṁ rūpaṁ".*[2] It means the four primaries or great-essential-matters and the matters derived from them are known as *rūpa.* It is also defined as *"Rūppatī' ti tasmā rūpaṁ ti vuccati. Kena rūppati? Sītena uṇhenādi."*[3] It shows that matter implies the *dhammas* that do not continue static in a particular form and colour but undergo changes according to the

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1. It has been derived from the root 'rup' which means to break up, to perish. For rūpa, various renderings have been suggested by the scholars such as form, body, matter, corporeality etc. But one particular meaning is not universally applicable as all the above mentioned renderings or meanings differ according to the context. However, from a philosophical standpoint, matter is generally accepted as the nearest equivalent for rūpa.
2. Dhs. 2.85, p. 147.
3. "Rūppatī ti kho bhikkhave, tasmā rūpaṁ ti vuccati. Kena rūppati? Sītena'pi rūppati, uṇheṇa pi rūppati jighacchāya pi rūppati, pipāsāya' pi rūppati, daṁsamakasavātatāpasarisappasamphassena' pi rūppati."

–S.V., 1.1.2, p. 3

various adverse transformations in the external and internal conditions. Further, the *Visuddhimagga* says that the state which has the characteristic of *rūppana* (change) due to cold, heat etc., should be understood as *rūpa.*[1] Here, the characteristic of *rūppana* indicates the quality of molestation, vexation or trouble which is established or changed by external seasonal changes.[2] But contrary to these definitions, the *Vibhāvinīṭīkā* states *rūpa* is that which transforms or assumes a different mode owing to the adverse conditions of cold, heat etc.[3] The view of the *Paramatthadīpanī* is almost the same.[4]

Thus, it is seen that no single definition has been given to the *rūpa.* However, in the background of preceding definitions, it may be concluded that *rūpa* refers to some sorts of qualities which are in a state of continuous flux. For instance, a piece of stone may be called brown, heavy, triangular, rough etc. but it cannot be said that it is like something else. In fact, there is nothing like stone. It simply possesses some qualities such as rough, hard etc.. There is no substance in it. To make it clearer, one must study the states which are, collectively, termed as *rūpa.*

The *Abhidhamma* maintains that *rūpa-dhamma* is the ultimate group of factors which constitute the physical world. Hence, any given material thing may be analysed into these factors. None of these factors arise independently but for the sake of description they are, generally, divided into two parts, namely, (a) B*hūta-rūpa* (primary matter) and (b) *Upādāya-rupa* (derivative-matter).[5]

(a) *Bhūta-rūpa:* It refers to the basic material qualities which are four in number, namely, *paṭhavī-dhātu* (earth-element or the element of extension), *āpo-dhātu* (water-element or the element

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1. "Tattha yaṁ kiñci sītādīhi ruppanalakkhaṇaṁ dhammajātaṁ, sabbaṁ taṁ ekato katvā rūpakkhandho ti veditabbaṁ." –Vsm; 14.29, p. 964.
2. Pali English dictionary –p. 573.
3. "Rūppatī ti rūpaṁ, situṇhādivirodhipaccayehi vikāramāpajjati, āpādīyatī ti vā attho". –Vibht. 1.2, p. 7.
4. "Rūppatīti rūpaṁ, situṇhādivirodhipaccayehi visamapavattīti vasena vikāraṁ apajjati, tehi vā vikāraṁ āpādīyatīti attho". –Pdni, p. 18
5. '...bhūtopādāyabhedato duvidhaṁ –Vsm. 14.30, p. 965

of cohesion), *tejo-dhātu* (fire-element or the element of heat), and *vāyo-dhātu* (air-element or the element of motion).[1] Each of them refers to a specific quality which may be described as follows:

Paṭhavī-dhātu[2]: Literally, it means earth-element, but technically it refers to the specific quality of roughness and rigidity which may be experienced in any form of matter, external or internal by means of touch. The *Dhammasaṅgaṇi* defines it as:

> *'Yaṁ kakkhalaṁ kharagataṁ kakkhalattaṁ kakkhalabhāvo ajjhattaṁ vā bahiddhā vā upādiṇṇaṁ vā anupādiṇṇaṁ vā– idaṁ taṁ rūpaṁ paṭhvīdhātu".*[3]

Due to this very specific characteristic it is regarded as *Paṭhavī-dhātu*. It provides a base for other co-existing *rūpas*. Without it, objects cannot occupy space. Hence, it is termed as the element of extension. So far as its characteristic, function, manifestation and proximate cause are concerned, it has the characteristic of hardness. Its function is to act as a foundation. In other words, the earth-element provides a base or foundation for other co-existing *rūpas*. It is manifested as receiving because, without it (earth-element), objects *(rūpas)* cannot occupy space and spread out. The rest three *mahābhūtas* are its proximate cause.[4]

Āpo-dhātu[5]: Generally, *āpo-dhātu* means water-element but it is used, here, in a specific sense referring to the quality which coheres in the object or matter[6] just as water spreads or coheres

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1. 'Tattha bhūtarūpaṁ catubbidhaṁ –pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu' ti.' –Ibid.
2. The term paṭhavī-dhātu is composed of two words 'paṭhavī' and 'dhātu'. Generally the term 'paṭhavī' refers to field, land etc on which the human being dwells and cultivates. Perhaps due to this reason it is defined as 'Patthati patiṭṭhānabhāvena pakkhāyatī' ti pathavī (Abhs. tr. vol. II p. 622). And the term 'dhātu' means element which bears its own characteristic.
3. Dhs. 2(b) 414, p. 224.
4. "Tattha kakkhaḷattālakkhaṇā pathavīdhātu, patiṭṭhānarasā, saṁpaṭicchanapaccupaṭṭhānā....sesabhūtapadaṭṭhānā". –Asl. 4.93, p. 267.
5. Conventionally the term āpo means water that is seen in the river, well, ocean etc. and is used for the purpose of drinking, washing, watering etc.
6. 'Āpeti sahajātrūpāni patharatīti āpo'. –Abhs. tr. Vol. II, p. 623.

in clothes etc. In fact, it is the element of cohesion which makes the scattered atoms of matter cohere and gives them the shape of an unit. In this context, the *Dhammasaṅgaṇi* states:

> *"Yaṁ āpo āpogataṁ sineho sinehagataṁ bandhanattaṁ rūpassa ajjhattaṁ vā bahiddhā vā upādiṇṇaṁ vā anupādiṇṇaṁ vā–idaṁ taṁ rūpaṁ āpodhātu".*[1]

It means *āpo-dhātu* is fluid, belonging to fluid, viscid, belonging to what is viscid, the cohesiveness of form, whether it be of the self or external or the issue of grasping or not the issue of grasping. This element makes different particles of matter or elements cohere and, thus, prevents them from being scattered about. It is found even in minute particles.

Āpo-dhātu has trickling as its characteristic. Binding is its function. In other words, it discharges the function of intensifying or keeping different things tied together. It is manifested as binding or gathering or holding (them) together. The rest of the *mahābhūtas* are its proximate cause.[2]

Tejo-dhātu: It, generally, refers to the fire that is seen in the fire-place, kitchen etc., but it is used, here, in a technical sense meaning a subtle material quality that causes vivacity and maturity in co-existing matters. Defining this, the *Dhammasaṅgaṇi* states:

> *"Yaṁ tejo tejogataṁ usmā usmāgataṁ usumaṁ usumagataṁ ajjhattaṁ vā bahiddhā vā upādiṇṇaṁ vā anūpādiṇṇaṁ vā–idaṁ taṁ rūpaṁ tejodhātu".*[3]

It means *Tejo-dhātu* is flame, belonging to flame, heat, belonging to heat, hot, belonging to what is hot, whether it is being the self, or external or the issue of grasping or not grasping. Thus, *tejo-dhātu* is that element or quality existing in the *rūpa* which heats, matures, sharpens, and imparts itself to all the other co-existing factors and elements cognized by touch. Therefore, it is defined as *uṇhattaṁ tejo.* Here, it should be noted that both heat and cold are the characteristics or properties of *tejo-dhātu.* Hence, it should not be misunderstood that cold is the characteristic of *āpo* and heat is that of *tejo,* because, in that case, both heat and cold should be found together as *āpo* and *tejo* co-exist. The only difference between these two, is that intense *tejo* is heat while mild *tejo* is cold. Thus, both heat and cold are the properties of *tejo.*

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[1] Dhs. 2 (b) 415, p. 224.

[2] 'Āpo-dhātu paggharaṇalakkhaṇā bruhanarasāsaṅgahapaccupaṭṭhānā ....sesbhūtapadaṭṭhāna. –Asl. 4.9, p. 263-267.

[3] Dhs. 2(b) 416, p. 225.

Tejo-dhātu has heat as its characteristic, maturity as its function and the fitness for softening the co-exisiting states as its manifestation. The rest of the *mahābhūtas* are its proximate cause.[1]

Vāyo-dhātu: Generally the term *vāyo* refers to wind, air, breeze etc. which cause vibration in the body but, as an element it refers to that particular quality which provides the condition for the existence of other co-existing matters in a particular position. Defining this, the *Dhammasaṅgaṇi* states:

> *"Yaṁ vāyo vāyogataṁ thambhitattaṁ rūpassa ajjhattaṁ vā bahiddhā vā upādiṇṇaṁ vā anupādiṇṇaṁ vā–idaṁ taṁ rūpaṁ vāyodhātu".*[2]

The air-element has the characteristic of strengthening or supporting. Its function is to cause motion (or to impel). Because of the above function of the air-element, things or beings exist or stay, maintaining their proper balance. The air element is manifested as conveying or bringing near.[3] This conveying acts as the cause of successive arising, at adjacent locations *(desantaruppati),* of the conglomeration of elements. It proximate cause is the remaining three elements, namely, the earth-element, the water-element and the fire-element.

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[1] "Uṇhabhāvo lakkhaṇā tejodhātuyā usumasabhāvatā".
Vism.. Mahāṭikā – p. 433.
"Uṇhattalakkhaṇā cesā paripācanarasakā.
Mudubhāvānuppadāna-upaṭṭhānā pakāsitā." –Vibha A-p. 71.

[2] Dhs. 2(b), 417, p. 225.

[3] "Vāyodhātu vitthambhanalakkhaṇā samudīraṇarasā, abhinīhārapaccupaṭṭhānā".
Vsm. 11.86, p. 791, Asl. 4.93, p. 267.

The four mahābhūtas are though considered equal to each other, yet they represent four distinct characteristics of the matter. However, they always exist together. None of them can exist independently of the other three. Their origin, subsistence and decay always occur at one and the same time. In fact each *mahābhūta* arises depending upon the others, and simultaneously it assists the remaining three by performing its particular function. The *pathavi-dhātu* which is held together by water, maintained by fire and distended by air is a condition for the other three *mahabhūtas* by acting as their foundation. The *āpo-dhātu* which is founded on earth, maintained by fire and distended by air is a condition for the other three *mahābhūtas* by acting as their cohesion. *Tejo-dhātu* which is founded on earth, held together by water and distended by air is a condition for the other three *mahābhūtas* by acting as their vivacity and maturity. The *vāyo-dhātu* which is founded on earth, held together by water and maintained by fire is condition for the other three *matabhūtas* by acting as their distention. Thus, each *mahābhuta* depends on the other three and is also depended upon by the other three.[1] It is *mahābhūta-rupa* which provides the base to other matters whereas, the *upādāya-rūpa* never does.

(b) *Upādāya-rūpa:* It refers to those types of the *rūpa* which arise on the basis of the aforesaid four *mahābhūta-rūpas*. Defining this, the *Aṭṭhasālinī* says: *"Tattha upādīyati' ti 'upādā', mahābhūtāni gahetvā amuñcitvā, tāni nissāya pavattatī ti attho".*[2] There are twenty-four types of *upādāya-rūpa* (derivative-matter). They are enumerated under the following ten heads, viz.

(a)	*Pāsāda-rūpa* (sensitive-material-qualities)	–	05
(b)	*Gocara-rūpa* (sensitive-material-objects)	–	04
(c)	*Bhāva-rūpa* (material-qualities of sex)	–	02
(d)	*Hadaya-vatthu* (material-qualities of heart)	–	01
(e)	*Jīvitia-rūpa* (material-qualities of life)	–	01
(f)	*Āhāra-rūpa* (material-qualities of nutrition or food)	–	01

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1. Path of purification, p. 403.
2. Asl. 4.25, p. 247.
3. Abhs. 6.3, p. 110.

(g)	*Pariccheda-rūpa* (material-qualities of limitation)	–	01
(h)	*Viññatti-rūpa* (material-qualities of communication)	–	02
(i)	*Vikāra-rūpa* (conditions of matter)	–	03
(j)	*Lakkhaṇa-rūpa* (characteristics of matter)	–	04
			24

(a) *Pasāda-rūpa:* It connotes five sensitive material qualities, namely, *cakkhu* (eye), *sota* (ear), *ghāṇa* (nose), *jivhā* (tongue) and *kāya* (body).[1]

Cakkhu: Cakkhu is not implied, here, in the conventional sense of fleshy-eye or eye-ball which we perceive. It is used in a technical and specific sense implying the quality of perceiving the object. Defining this, the *Sammohavinodanī* states: *'Cakkhatī' ti cakkhu, rūpaṁ assādeti, vibhāveti cā ti attho'.*[2] It means the eye is that which tastes, enjoys and clarifies the visible object. It enjoys the object in association with *citta*. Thus, *cakkhu* is that which has the ability of perceiving the visible object.[3] To make it further clear the example of a blind man may be given here. As we know, a blind man has fleshy eyes but he cannot see the things around him because he lacks a specific quality that is the ability to see. Hence, it may be said that *cakkhu* signifies not only the fleshy-eye but also the ability to see.

"It has the characteristic of sentience for phenomena worthy of directly impinging on the object or sentience sprung from the action caused by a desire to see. It has the function of drawing *citta* towards the visible object. It has the localizing of visual cognition as its manifestation. It has the being produced by action and caused by a desire to see as proximate cause".[4]

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1. Abhs, 6.4, p. 11.
2. S.V. 2.1.1, p. 46.
3. '....Viññaṇādhiṭṭhitaṁ rūpaṁ assādentaṁ viya hoti ti attho'.
   –Vsmt. Vol. II, 14.31, pp. 965-66.
4. 'Tattha rūpābhighātārahabhūtappasādalakkhaṇaṁ daṭṭhukāmatānidānakammasamuṭṭhāna-bhūtappasādalakkhaṇaṁ vā chakkhu, rūpesu āviñchanarasaṁ, cakkhuviññāṇassa ādhārabhāvapaccupaṭṭhānaṁ, daṭṭhukāmatānidāna-kammajabhūtapadaṭṭhānaṁ."
   –Vsm. 14.32, p. 967, Asl. 4.38, p. 251.

Sota: Conventionally, it means the visible form of an ear but in the Abhidhammic sense it refers specifically to 'the ability to hear'. In other words, the state which hears or grasps the sound in association with *citta* is *sota.*[1] Explaining this the commentary states; "It has the characteristic of sentience for phenomena worthy of directly impinging on sounds or of sentience sprung from the action caused by a desire to hear sounds. It has the function of drawing one's *citta* towards a sound. It has the localizing of auditory cognition as its manifestation, and it has the being produced by action caused by a desire to hear as its proximate cause'.[2]

Ghāṇa: Generally, it means nose which is visible. But technically, it refers to a particular sensitive quality which is the ability to smell. Hence, it is defined as *'Ghāyati' ti ghāṇaṁ'.*[3] Explaining this, the *Visuddhimagga* states: "Its characteristic is sensitivity of basic elements that is ready from the impact of odorous or produced by the action arising from desire to smell. Its function is to identify various odours. It is manifested as the basis or footing of nose-consciousness. Its proximate cause is basic elements produced by action and caused by a desire to smell.'[4]

Jivhā: In a general sense it refers to the fleshy tongue through which one tastes different kinds of food. But in the *Abidhamma* it is not applied in this sense. Here, it refers to a specific sensitive quality. And this specific quality is nothing but the ability to taste the sap of food. Hence, it is defined as *' Jīvitaṁ avhāyatī ti jivhā'*[5].

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[1] 'Suṇāti etena, viññāṇādhiṭṭhitaṁ sayaṁ vā sunāti ti sotaṁ'. –Vsm. 14.31, p. 966.

[2] "Saddādighātārahabhūtappasādalakkhaṇaṁ sotukāmatānidāna-kammasamuṭṭhānabhūtappasādalakkhaṇaṁ vā sotaṁ, saddesu āviñchanarasaṁ, sotaviññāṇassa ādhārabhāvapaccupaṭṭhānaṁ, sotukāmatānidānakammajabhūtapadaṭṭhānaṁ'. –Vsm. 14.32, p. 968., Asl. 4.38, p. 251.

[3] S.V. 2.1, p. 46.

[4] Gandhābhighātārahabhūtappasādalakkhaṇaṁ, ghāyitukāmatānidāna-kammasamuṭṭhāna-bhūtappasādalakkhaṇaṁ vā ghāṇaṁ, gandhesu āviñchanarasaṁ, ghāṇaviññāṇassa ādhārabhāvappaccupaṭṭhānaṁ ghāyitukāmatānidāna kammaja bhūtapadaṭṭhānaṁ. –Vsm-14.32, p. 968.

[5] S.V. 2.1, p. 46.

"It has the characteristic of sentience for phenomena worthy of directly impinging on taste or flavour or of sentience sprung from action caused by a desire to taste the flavour. It has the function of drawing *citta* towards a flavour. It has the localizing of tongue-consciousness as its manifestation. It has the being produced by action and caused by a desire to taste as proximate cause."[1]

Kāya: Conventionally, it refers to the visible and gross physical aspect of the human personality. It has, however, a technical connotation implying to the sensitive quality of touch. This quality enables a being to experience different types of physical feeling. Explaining this the *Visuddhimagga* states: "It has the characteristic of sentience for phenomena worthy of directly impinging on the object or sentience sprung from the action caused by a desire to touch. It has the function of drawing *citta* towards the tangible objects. It has the localizing of body-consciousness as its manifestation. It has the being produced by action and caused by a desire to touch as its proximate cause."[2]

(b) *Gocara-rūpa:* The five sense-fields which serve as objective supports for the corresponding types of sense-cognition to arise are, collectively, termed as *gocara-rūpa.* In other words, they serve like *gocara (bhūmi)* or grazing field. As different animals move in their respective-fields or habitat, so also these sensitive material-qualities take their respective sensible spheres to work on. In fact, the sensible material-objects are nothing but the objects of the sense-organs. They are five in number, viz., *rūpa* (form), *sadda* (sound), *gandha* (smell or odour), *rasa* (taste) and *phoṭṭhabba* (touch). But *phoṭṭhabba* (touch) has not been counted here as a sensible material-quality because the three of the four primary-elements, namely, earth, fire and air have, in

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1. 'Rasābhighātārahabhūtappasādalakkhaṇā sāyitukāmatānidānakammasamuṭṭhānabhūtappasādalakkhaṇā vā jivhā, rasesu āviñjanarasā, jivhāviññāṇassa ādhārabhāvapacupaṭṭhānā, sāyitukāmatānidānakammajabhūtapadaṭṭhānā'. –Asl. 4.38, p. 252.
2. 'Phoṭṭhabbābhighātārahabhūtappasādalakkhaṇo, phusitukāmatānidānakammasamuṭṭhāna-bhūtappasādalakkhaṇo vā kāyo, phoṭṭhabbesu āviñjanaraso, kāyaviññāṇassa ādhārābhāva paccupaṭṭhāno, phusitukāmatānidānakammajabhūtapadaṭṭhāno'. –Ibid., Vsm. 14.32, p. 969.

combination, been considered to be touch *(phoṭṭhabba).*[1] So, to avoid repetition, *phoṭṭhabba* has not been included in the group of sensible material-qualities. Thus, the sensible material-qualities are–*rūpa* (form), *sadda* (sound), *gandha* (odourous) and *rasa* (taste). They are also known as *rūpāyatana, saddāyatana, gandhāyatan* and *rasāyatana.*

Rūpa: In the present context *rūpa* has been used in a limited sense and that is the object of the eye. Both colour and shape are implied here by this term. We know from our experience that whenever a thing is observed visually, say for example, a stone, its shape, size and colour only are seen and nothing else. The shape, size, and colour are nothing but the visible qualities existing in the stone. Thus, r*upa* is the name of the sensible material-quality which is termed as visible object *(rūpārammaṇa).*

"It possesses the characteristic of impinging on the eye. Its function is to be the objective fields of eye-consciousness. It is manifested as being the field of visual cognition. The proximate cause of it is the four basic material-qualities which are also the proximate cause of all the generated-material qualities."[2]

Sadda: It means sound, the presence of which is perceived only by *sota* or *sotāyatana,* and not by other *āyatanas.* Thus, *sadda* is a sensible material quality, generated by or originated from the four basic material-qualities. Though it is sensible and strikable, it remains invisible. One can experience the contact of *sadda* (sound) with *sota* (ear). The *Dhammasaṅgaṇi* presents a long list of the various types of sound.[3]

Sadda has the characteristic of striking the ear; the function and property of being the objects of auditory cognition; the manifestation of being the fields or objects of auditory cognition and proximate cause the four basic material-qualities.[4]

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1. Āpodhātuvajjitaṁ bhūtattayasaṁkhātaṁ phoṭṭhabbaṁ.
   –Abhs. 6.4, p. 11.
2. Rūpādisu cakkhupaṭihananalakhanaṁ rūpaṁ, cakkhuviññāṇassavisayabhāvarasaṁ, tasseva gocarapaccupaṭṭhānaṁ, catumahābhūtapadaṭṭhānaṁ..'
   –Vsm. 1436, p. 975.
3. Dhs. 2(b) 97.7, pp. 168-170.
4. 'Sotapaṭihananalakkhaṇo saddo, sotaviññāṇassa visayabhāvaraso, tasseva gocarapaccupaṭṭhāno..' –Vsm. 1436, p. 975

Gandha: It means odour, the presence of which is sensed only by *ghāṇa* or *ghāṇāyatana.* It is sensible and strikable but invisible. One can, however, very well experience it after the contact between *gandha* and *ghāṇa. Gandha* is such a material-quality which was smelt in the past, is smelt in the present and will be smelt in the future also. The *Dhammsaṅgaṇi* gives an exhaustive list of the various types of odours.[1] "It has the characteristic of striking the nose, the function (and property) of being the object of olfactory cognition and the manifestation of being the field or object of olfactory cognition. Its proximate cause is the four basic material-qualities."[2]

Rasa: It means taste, the presence of which is tasted only by *jivhā* or *jivhāyatana.* Due to this reason, the Ābhidhammikas define it as a sensible material-quality, generated by the four great material-qualities which are invisible and impinging. It (*rasa*) is a strikable material-quality or the object of tongue. The *Dhammasaṅgaṇi* presents a long-list of the various types of taste.[3] "It has the characteristic of striking the tongue. The property of being the object of gustatory cognition, the manifestation of being the field of the same."[4]

(c) *Bhāva-rūpa:* The state by means of which femininity and masculinity are distinguished is termed as *bhāvarūpa.* It possesses the material-qualities of sex. It is of two types–*itthattaṁ* (femininity) and *purisattaṁ* (masculinity)[5]. They are also termed as *itthindriya* (faculty of femininity) and *purisindriya* (faculty of masculinity). In a general sense *bhāva-rūpa* refers to the genital organs or sex-marks which are only distinguishable parts in the human body. The *Dhammasaṅgaṇi* states that the term *itthattaṁ* means the physical appearance, marks, traits and deportment peculiar to a female or the state or condition of femininity[1]. However, the physical appearance and other features which are peculiar to a female may not be expressed by *itthatta.* In fact, they are those that arise because of it. Just as a full fledged tree grows from a seed, replete with twigs and branches, also because of *itthindriya* there comes into being such physical features etc. as are peculiar only to a female. Explaining it further, the *Aṭṭhasālinī* states; "The shape of a woman's hands, feet, neck, breast etc. is not like that of a man. The lower part of female body is broad while the upper part is less broad. The hand, feet and mouth are small. The female breast is prominent. The face is without beard or moustache. The dressing of the hair, the weaving of clothes are also unlike those of man's".[2] It also states the differences in habits and deportments. In their youth, women play with tiny shallow baskets, pebbles and mortars, variegated dolls, and weave strings with clay-fibre. There is a want of assertion in woman's walking, standing, laying down, sitting, eating, swallowing. When a man of that description is seen, common folks say, "He walks, stands, etc, like a woman."[3] Hence, it may be said that *itthatta* has the characteristic of feminine nature. Its function is to identify female. It is manifested in the mark, sign, work and ways of the female."[4]

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[1] Dhs. 2(b) 97.8, pp. 170-71.

[2] 'Ghānapaṭihananalakkhaṇo gandho, ghānaviññāṇassa visayabhāvaraso, tasseva-gocarapaccupaṭṭhāno...' –Vsm. 14.36, pp. 975-76.

[3] Dhs. 2(b), 97.9, 171-73.

[4] 'Jivhāpaṭihananalakkhaṇo raso, jivhāviññāṇassa visayabhāvaraso, tasseva gocarapaccupaṭṭhāno.... –Vsm: 14.36, p. 976.

[5] Abhs. 6.4, 111.

Similarly, the term *purisatta,* in general sense, refers only to the sex-marks which distinguish the physical appearance of a male. According to the *Dhammasaṅgaṇi, purisatta* means the physical appearance, marks, traits and deportments peculiar to a male or the state or condition of masculinity.[5] But it does not refer only to the physical appearance and other features peculiar

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1. 'Yaṁ itthiyā itthiliṅgaṁ itthinimittaṁ itthikuttaṁ itthākappo itthattaṁ itthibhāvo–idaṁ taṁ rūpaṁ itthindriyaṁ'. –Dhs. 2(b). 97.10, p. 173.
2. Asl. 4.61, p. 258.
3. Ibid.
4. 'Itthibhāvalakkhaṇaṁ itthindriyaṁ, itthī' ti pakāsanarasaṁ, itthiliṅganimittakuttākappānaṁ kāraṇabhāvapaccupaṭṭhānṁ. –Vsm. 14.37, p. 976.
5. 'Yaṁ purisassa purishalingaṁ purisanimittaṁ purisakuttaṁ, purisākappo purisattaṁ purisabhāvo–idaṁ taṁ rūpaṁ purusindriyaṁ' Dhs. 2(b). 97-11, p. 174

to a male. In fact, it is the name of a material quality due to which the physical appearance etc. of a male are different from that of a female. In order to present this difference the *Aṭṭhasālinī* states; "The hands, feet, neck, breast etc., of a man is unlike the shapes of those of a woman. The upper part of male body is broad, while the lower body is less broad. The hands and feet are large, the face is large and the breast flesh is less-full. The beard and moustache are prominent features. There are also differences in their habits and deportment. In their youth, men play with chariots and ploughs, make sand-castles and dig ponds. There is assertion in their walking etc. When a woman is seen taking long strides, common folks say that she walks like a man"[1]. "It has the characteristic mark of masculine nature. Its function is to identify a male body and it is manifested in the mark, sign, work and way of the male."[2]

Thus, *itthatta* and *purisatta* are such material-qualities which determine the differences between male and female with regard to their physical forms, tone of voice, dispositions etc. Due to these types of the *rūpa* the human body grows in a particular way such as growth of muscle, appearance of moustache etc., in a male.

(d) Hadaya-vatthu: It refers to the types of *rūpa* which is regarded as the seat of *citta* (consciousness). Literally it means heart-base.[3] But, it is not identical with the heart. It is a very delicate and subtle material-quality, as is evident from the *Aṭṭhasālinī* which states that the size of *hadaya-vatthu* is similar to the amount of honey which sticks to the tip of a fine hair, taken from the body of newly born monkey. It is located inside the heart. *Manodhātu* (mind-element) and *manoviññāṇadhātu* (mind-consciousness-element) perform their functions based on this. In fact, whenever any one of the *pasāda-rūpa* comes into contact with its respective sensible object a heart based *citta* appears there, and starts its functioning.

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1. Asl. 4.63, p. 259.
2. 'Purisabhāvalakkhaṇaṁ purisindriyaṁ, puriso ti pakāsanarasaṁ, purisaliṇganimittakuttākappānaṁ kāraṇabhāvapaccupaṭṭhānaṁ'. –Vsm: 14.37, p. 976.
3. 'Hadayavatthu, hadayarūpaṁ nāma'. –Abhs 6.4. p. 111.

Further, in this context *hadayavatthu* is considered to have the characteristic of being the material support or basis for *manodhātu* (mind-element) and *manoviññāṇadhātu* (mind-conscious-element). Since it observes them, its function may be said to be the observation of them. Again, it is manifested in carrying them'.[1] It is found in dependence on the blood.

(e) Jīvita-rūpa: It refers to the type of *rūpa* which keeps the personality of a man alive. It is the life-force of material-qualities. Hence, it is also regarded as *jīvitindriya.*[2] There are the two types of the *jīvitindriya–arūpa-jivitindriya* and *rūpa-jīvitindriya*. The former is one of the fifty-two *cetasikas*. It is the factor which stabilizes and sustains the every type of *citta* as well as those *cetasikas* which arise and perish with it. The latter, called *rūpa-jīvitindriya*, is an *upādā-rūpa*. It is the life of *rūpa*. It stabilizes and sustains the *rūpa* that comes into existence as a result of *kamma*. Hence, defining this the *Dhammasaṅgaṇi* states:

> *"Yo tesaṁ rūpīnaṁ dhammānaṁ āyu ṭhiti yapanā yāpanā iriyanā vattanā pālanā jīvitaṁ jīvitindriyaṁ–idaṁ taṁ rūpaṁ jīvitindriyaṁ".*[3]

"It has the characteristics of maintaining alongwith itself the co-existent material object. It may also be understood as the life-principle of the material qualities–'*Rūpadhammānaṁ āyu-jīvitindriyaṁ'*. Its function is to make them occur and it manifests itself in the establishment of their presence. Its proximate cause is the primary elements that are to be sustained.[4]"

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1. 'Manodhātūmaṇoviññāṇadhātūnaṁ nissayalakkhaṇaṁ hadayavatthu, tāsaṁ yeva dhātūnaṁ, ādhāraṇraṇarasaṁ, ubbahanapaccupaṭṭhānaṁ'. –Vsm: 14.39, p. 978.
2. 'Jīvitindriyaṁ , jīvitarūpaṁ-nāma'. Abhs. 6.4, p. 11
3. Dhs. 2 (b) 97.12, p. 173. It means the persistence of these corporeal states, their subsistence, their continuing, their sustaining, their progress, continuance, preservation of life as faculty, this is what is jīvitīndriya.
4. 'Sahajarūpānupālanalakkhaṇaṁ jīvitindriyaṁ tesaṁ pavattanarasaṁ, tesaṁ yeva ṭhapanapaccupaṭṭhānaṁ, yāpayitabbabhūtapadaṭṭhānaṁ'. –Vsm. 14.38, p. 977.

(f) Āhāra-rūpa: It refers to the nourishing quality of the gross food which is taken in as morsels, and named as *kablikāra-āhāra.*[1] It is one of the four types of *āhāra* (nutriment). The others are *phassa-āhāra* (impression), *manosañcetanā-āhāra* (mental volition) and *viññāṇa-āhāra (citta)*, that sustain the life of a being. It is a fact that a living being *(satta,)* cannot live without food. It has to take any of these four types of food. These four types of food, again may be broadly divided into two groups, namely, 'gross material food' and 'subtle material food'. The *phassa-āhāra*, the *manosañcetana-āhāra* and the *viññāṇa-āhāra*, are mental by nature and comprise the subtle material food. The *kabalikāra-āhāra* is also of various types. The *Dhammasaṅgaṇi* presents a long list of the various types of food.[2]

The *kabalikāra-āhāra* has the characteristic of nutritive essence. Its function is to sustain the physical body. It manifests itself in consolidating the food. Its proximate cause is a physical basis of the nutritive essence that must be fed with gross food.[3] Thus, *kabalikāra-āhāra* is a term used for the nutritive essence by means of which living beings sustain themselves.

(g) Pariccheda-rūpa: It is the name of the relative limitation with regard to space, vacuum etc. It is one in number as *ākāsadhātu.*[3] The term *ākāsadhātu* does not refer to the conventional sky, atmosphere, air etc.. It has a technical meaning, refering to space between two particles *i.e.* atoms. The *Dhammasaṅgaṇi* defining it, states:

> *"Yo ākāso, ākāsagataṁ, adhaṁ adhagataṁ, vivaro vivaragataṁ, asamphuṭṭhaṁ catūhi mahābhūtehi,–idaṁ taṁ rūpaṁ ākāsadhātū."*[1].

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1. 'Kabalikāro āhāro, āhārarūpaṁ'. Abhs. 6.4 p. 111.
2. Dhs. 2(b) 189, p. 190.
3. 'Ojālakkhaṇo kabalikāro āhāro, rūpāharaṇaraso, upatthambhanapaccupaṭṭhāno, kabaḷaṁ katvā āharitabbavatthupadaṭṭhāno.'
   –Vsm. 14.44, p. 987.
4. Ākāsadhātu is a compound term, constituted of 'ākāsa' and 'dhātu'. Again, according to Srilankan commentators 'ākāsa' is derived from 'a' (no) and 'kāsa' to plough. Since there is no ploughing on earth, space is called ākāsa. The term 'dhātu' means element. Thus, the term ākas when follwed by dhātu becomes ākāsadhātu. Ākāsadhātu, paricchedarūpaṁ nāma. –Abhs. 6.4, p. 112.
5. Dhs. 2(b) 97.15, p. 173.

Here *ākāsadhātu* has been recognized as that material-quality which is space, and belongs to space, which is sky, belongs to sky, which is vaccum and belongs to vaccum and that which is in contact with the four *mahābhūtas.*

The *Vibhaṅga*[1] describes this as the material quality which affords room for the movement of other material-qualities for their respective functions. The *Theravāda* scholars, in later phase, use the technical term *pariccheda-rūpa* for this *ākāsa-dhātu.* The term *pariccheda* signifies not only that which delimits *(paricchijjanti)* but also which is delimited *(paricchijjanti).* Again, the commentator Buddhaghosa describes *ākāsa-dhātu* in the *Aṭṭhasālinī*[2] as:

> *"Na kasati, na nikasati, kasituṁ vā chindituṁ vā bhindituṁ vā na sakkā ti ākāso."*

This shows that *ākāsa-dhātu* is a type of material-quality that is not ploughed, not ploughed off, which is not possible to plough, scratch, cut or break.

Ākāsa-dhātu has the characteristic of delimiting material objects. In other words, it separates different material objects into different ways and manners. It functions to expose either boundaries or limitations of matter. It is manifested in the confines of matter. And its proximate cause is the matter delimited'.[3] Only because of the delimitation of matter, we are able to identify them as above, below, under within etc.

(h) Viññatti-rūpa: The mode by which one communicates one's ideas to another, and one understands another's views or intentions is termed as *viññatti-rūpa.*[4] In other words, it refers to the mode of self-expression or the media of communication. It

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1. "Yena ca asītapītakhāyitaṁ ajjhoharati, yattha ca asītapītakhāyitaṁ santiṭṭhati, yena ca asītapīta khāyitaṁ adhobhāga nikkhamati...."
   Vibh. 3.1.6, p. 105.
2. Asl. 4. 76, p. 262.
3. "Rūpaparicchedalakkhaṇā ākāsadhātu, rūpapariayantippakāsanarasā, rūpamariyādāpaccupaṭṭhāṇā, asamphuṭṭhabhāvacchiddavivarabhāvapaccupaṭṭhānā vā, paricchinnarūpapadaṭṭhānā." –Vsm 14.41, p. 983.
4. 'Adhippāyaṁ viññāpātiīti viññatti' –Asl. 4...., p. 261.

is expressed by the body and the speech. Therefore, it is of two types, namely, *kāya-viññatti* (physical-intimation) and *vacī-viññatti* (vocal-intimation)[1].

Kāya-viññatti signifies the bodily or physical movement. It is defined as the state of bodily tension or excitements on the part of a person who advances or recedes, gazes or glances around or retracts an arm or stretches it forth.[2] It is said to result in response to a thought, whether wholesome *(kusala)*, unwholesome *(akusala)* or morally intermediate *(avyākata)*.[3] For this reason, it is also described invariably as *citta-samuṭṭhāna*, i.e. set up or given to rise by *citta*.[4] Thus, it is clear from the account, furnished above, that *kāya-viññatti* is not identical with the movement of the body. It also takes into account the psychological and emotional changes accompanying the gestures.

In fact, it is a mode of change which is expressed differently in different types of physical actions. Due to this, we find peculiarity in each action. This term refers to that material-quality which occurs in the personality of a man or woman when they make different bodily movements and due to the presence of which one bodily movement is different from the other. For example, sitting is different from walking. Similarly, eating is different from sleeping etc.

'Its function is to display intention. It is manifested in physical excitement. And its proximate cause is the air-element born of *citta*.'[5]

Vacī-viññatti stands for the mode of communication which is expressed verbally.[6] It may be defined as the mode of change which is expressed differently in different types of vocal actions. But in its common form of usage, it refers to the vocal expression

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1. Kāyaviññatti vacīviññatti viññatti rūpaṁ nāma. –Abhs. 6.5, p. 112.
2. Buddhist psychology and Ethics'...., p. 186. Dhs. 2(b) 167, p. 187.
3. Ibid.
4. Ibid.
5. '....adhippāyapalāsanarasā, kāyavīpphanadanahetubhāvapaccupaṭṭhānā, citta samuṭṭhānavāyodhātupadaṭṭhānā'. Vsm: 14.40, pl. 980.
6. Vaciyā viññatti vacīviññatti' --Abhs. II. 6.13, p. 649.

as a mode of self-expression or as a medium for the communication of one's ideas or experiences to others. Since a person communicates his idea or experience through *sadda* (sound), it should not be misunderstood that the various types of *sadda,* incorporated under *saddāyatana* are *vacī-viññatti.* It, actually, refers to the peculiarityies of different modes of vocal-expression like, singing, weeping, laughing, talking etc. Each of them can be differentiated from the others. According to the Ābhidhammikas, these peculiarities or differences of various modes of vocal expression are only due to the presence of certain material qualities that occur in the personality of a man or woman during the mode of vocal expression. As result, one mode of expression can be distinguished from the other. Therefore, the material-quality which gives a peculiarity to each mode of vocal expression is, technically, termed as *vacī-viññatti.* 'Its function is to display intention. It is manifested as the cause of voice in speech. Its proximate cause is the consciousness-originated earth-element'.[1] It is called vocal-intimation, because it is the cause of the intimating of intention by means of the voice.

(i) *Vikāra-rūpa:* It refers to the states or conditions of matter. It is implied, here, in the sense of changeability. It is of three types, namely, *lahutā* (lightness), *mudutā (pliancy)* and *kammaññatā* (adaptability). They are also termed as *rupassa-lahutā, rūpassa-mudutā,* and *rūpassa-kammaññatā.*[2]

Rupassa-lahutā: Rūpassa-lahutā's literal meaning is the lightness of the body *(rūpa).* Lightness may be felt in many cases. For instance, cotton can be felt to be lighter than water. Again, a person's body sometimes becomes heavier and sometimes lighter. Here, it does not mean that the person was carrying some sort of weight on his head or shoulder which was later removed from his body. Lightness or heaviness, as discussed here, is due to the internal affairs of the body and is not caused by any external force. In the context of the Abhidhamma, the internal

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1. '...adhippāyappakāsanarasā, vacighosahetubhāvapathvīdhātu padaṭṭhānā',... –Vsm: 14.40, p. 981.
2. 'Rūpassalahutā, mudutā kammaññatā viññattidvayaṁ vikārarūpaṁ nāma.' –Abhs–6.5, p. 112.

affair of the body, is indicated by the term *rūpassa-lahutā'*. The Ābhiḍhmmikas state that there is a material quality born of four *mahābhḥūtas,* in the physical aspect of a person due to which the body appears to be lighter. In their absence, the body or other matter become heavier. That material-quality, is, technically, termed as the *rūpassa-lahutā*. The *Dhammasaṅgaṇi* defines it as:

> "Yā rūpassa lahutā lahupāriṇāmatā adandhanatā *avitthanatā–idaṁ taṁ rūpaṁ rūpassa lahutā*".[1]

'It has the characteristic of non-slowness or non-sluggishness. Its function is to destroy the heaviness of matter. It is manifested in light and quick changes or transformability. And its proximate cause is light matter'.[2]

Rūpassa-mudutā: It is the other quality of matter. The term *mudutā* means softness. Thus, *rūpassa-mudutā* means softness, smoothness or the absence of hardness which is found in all the material qualities. In this context the *Dhammasaṅgaṇi* states:

> "*Yā rūpassa mudutā maddavatā akakkhalatā akathinatā– idaṁ taṁ rūpaṁ rūpassa mudutā'*.[3]

Thus, according to this definition, the term *rūpassa-mudutā* refers to that material-quality which is known as the plasticity of matter, softness, and the absence of hardness. It has the characteristic of non-stiffness or non-rigidity. It functions for dispelling the rigidity of matter. It is manifested in the non-opposition to any kind of action. And its proximate cause is mild-matter or malleable matter.[4]

Rūpassa-kammaññatā: The term *kammaññatā* means adaptability. Thus, the term *rūpassa-kammaññatā* refers to that

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1. Dhs. 2 (b) 175, p. 188.
2. "Adandhatālakkhaṇā rūppasa lahutā, rūpānaṁ garubhāvavinodanarasā, lahuparivattitāpaccupaṭṭhānā, lahurūpapadaṭṭhānā." –Vsm: 14.42, p. 983.
3. Dhs. 2 (b). 177, p. 188.
4. 'Athaddhatālakkhaṇā rūpassa mudutā, rūpānaṁ thaddhabhāvavinodanarasā, sabbakriyāsu, avirodhitāpaccupaṭṭhānā, mudurūpapadaṭṭhānā.
–Vsm. 14.42, p. 983.

material-quality due to which a matter or the associated matter becomes agreeable in accordance with the activity being performed or earns adaptability. For instance, it is observed that if a layman is asked to demonstrate certain yogic exercises he will not be able to do so, but the same person, if given proper training, becomes able to articulate his body in any mould. This shows that the yogic exercises made his body flexible whereby he gained some extra quality. This extra quality, achieved thereby, did not come from outside. It was there in the physical aspect of the person. It remained in the dormant stage due to the lack of proper exercises. Thus, it may be said that after a proper conditioning a physical aspect existing in a living being or non-living thing can gain a peculiar type of material-quality by which it becomes suitable, agreeable and adaptable to the work. This adaptability or the serviceableness of the matter is, technically, termed in the Abhidhammic texts as *rupassa-kammaññatā.* The *Dhammasaṅgaṇi* defines it as:

> *"Yā rūpassa kammaññatā kammaññattaṁ kammaññabhāvo – idaṁ taṁ rūpaṁ rūpassa kammaññatā".*[1]

'It has the characteristic of workability that is favourable to physical action or of wieldiness which helps the bodily action and dispels unwieldiness. It discharges the function of dispelling non-workability. It manifests itself as the absence of weakness or in other words, zeal to work. Its proximate cause is workable or wieldy matter.'[2]

(j) Lakkhaṇarūpa: It is called so because it assumes distinguishable characteristics at different stages, such as, arising *(uppāda),* static *(ṭhiti)* and dissolution *(bhaṅga).* There are four types of *lakkhaṇarūpa,* namely, *rūpassa-upacaya* (the material-quality of productivity), *rūpassa-santati* (the material-quality of continuity), *rūpassa-jaratā* (the material-

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[1] Dhs. 2. (v) 179, p. 189.

[2] 'Sarīrakiryānukūla kammaññabhāvalakkhaṇā rūpassa kammaññatā akammaññatāvinodanarasā adubbalabhāvapaccupaṭṭhānā, kamaññarūpapadaṭṭhānā'. –Vsm. 14.42, pp. 983-84.

quality of decay) and *rūpassa-aniccatā* (the material quality of impermanence).[1]

Rūpassa-upacaya[2] : It, technically, refers to the growth of matter. Defining this, the *Dhammasaṅgaṇi* states that:

"Yo āyatanānaṁ ācayo, so rūpassa upacayao–idaṁ taṁ rūpaṁ rūpassa upacayo"[3].

The *Vibhāvinīṭika* defines it as *'Tattha paṭisandhito paṭṭhāya yāva cakkhādidasakānaṁ uppatti, etthantarā rūpuppādo upacayo nāma"*, i.e., the growth of matter from the moment of conception till the sense-mechanism is complete. Just as everything undergoes change through a graduated process with its beginning point, similarly, the physical constitution of a person also has its own initial stage from which it starts growing and through a graduated process it gains its present form of complete and final growth. The growth of the physical aspects of the personality starts with the accumulation of the *kamma*-born material-qualities associated with the inseparable material-qualities. Thus, the term *rūpassa-upacaya* connotes the gradual growth of the embryo and the shaping of the sense organs of a person into their fully developed form.

Thus, the *upacaya* is that material quality, due to which other material-qualities get capacity for growth. It has the characteristic of integration, accumulation or setting up of matter. Its function is to make material substances emerge or evolve in the first instance. It is manifested as launching or reaching a complete state. And its proximate cause is grown matter.[4]

Rūpassa-santati: It refers to the continuity of matter. As we see in our day-to-day life when a thing appears, it exists for some time. For example, a building that is constructed stands for a

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1. 'Rūpassa upacayo, santati, jaratā, aniccatā, lakkhaṇa-rūpaṁ nāma'. Abhs. 6.5, p. 112.
2. Upacaya means growth or heaping up or accumulation.
3. Dhs. 2(b) 181, p. 189.
4. 'Ācayalakkhaṇo rūpassa upacayo, pubbantato rūpānaṁ ummujjāpanaraso, niyyātanapaccupaṭṭhāno, paripuṇṇabhāvapaccupaṭṭhāno vā, upacitarūpapadaṭṭhāno'. –Vsm. 14.43, p. 985.

period of time before it falls down. It lasts for some time (for instance sixty to ninety years or so) depending on the quality of the building materials used in it. This very lasting is its continuity. But this continuity does not remain in a static sense. Even at this stage, the building undergoes some maturity. In one sense, the growth and the continuity of the matter may appear as identical processes. But actually they represent the two phases of growth. Hence, they are different.

Similarly, the material-qualities which have appeared in the personality of a man, last for a maximum period of sixteen thought-moments and then begin decay. In this way, till the dying moment, an inexorable process of new material qualities replacing the old continues. Hence, minute changes are always taking place. But inspite of that, it is, conventionally, held that matter exists and this existing or continuity of material-qualities is, technically, termed as *rupassa-santati*. The *Dhammasaṅgaṇi* defines it as:

"Ya rūpassa upacaya, sā rūpassa santati, idaṁ taṁ rūpaṁ rūpassa santati".[1]

The definition suggests that the growth of material quality *(rūpassa-upacaya)* is the subsistence of material quality. It has the characteristic of going on. Its function is to anchor or to follow. It manifests itself as non-interruption. Its proximate cause is the matter to be anchored."[2]

Rūpassa-jaratā: It refers to the decay of matter. Generally, it is seen that every existent living or non-living thing, from the moment it comes into existence, begins to decay instead of growing. They do not remain same what they were before. In the personality of a human being, it appears in the form of change in the shape of the body, the greying of hair etc. Therefore, the decay or the state of decaying of the body, the broken state of

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1. Dhs. 2(b) 183, p. 189.
2. 'Pavattilakkhaṇā rūpassa santati, anuppabandhanarasā, anupacchedapaccupaṭṭhānā, anupabandhakarūpapadaṭṭhānā'.

–Vsm. 14.43, p. 985.

teeth, greyness of hair, the state of having wrinkles, shrinkage in the length of days, hyper-maturity of the faculties etc. are termed as *rūpassa-jaratā.*[1]

'It has the characteristic of maturing or ripening of material things. Its function is to lead them towards their termination, dissolution or death. It manifests itself as the loss of novelty without the loss of individual essence. Its proximate cause is matter that is maturing or ripening'.[2]

Rūpassa-aniccatā: It refers to the impermanence of matter. It is a fact that ageing or decaying of matter or that of a being does not last for ever. There comes a moment when the parts that constitute the existent things or beings get decomposed, disintegrated and finally, face total destruction or dissolution. Thus, the existent beings become non-existent. It is widely believed that *kāla* (time) destroys all beings. But, according to the Buddha, no outside force plays any role in the distruction of a being. It occurs in the life of a person only due the characteristic of impermanence inherent in all the material-qualities. This inherent material-quality of impermanence is, technically, termed as *rupassa-aniccatā.* The *Dhammasaṅgaṇi* defines it as:

> *"Yo rūpassa khayo vayo bhedo paribhedo aniccatā, antaradhānaṁ–idaṁ taṁ rūpassa aniccatā".*[3]

Therefore, the destruction of a thing is nothing but the appearance of that inherent particular characteristic called *aniccatā* present in all the material-qualities. The *rupassa-aniccatā* has the characteristic of the complete breaking up of material objects. It functions to make the material objects subside or dissolve. It manifests itself as destruction and fall. Its proximate cause is matter that is completely breaking up.[4]

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1. "Yā rūpassa jarā jīraṇatā, khaṇdiccaṁ, pāliccaṁ, valittacatā, āyuno saṁhāni, indriyānaṁ paripāko–idaṁ taṁ rūpassa jaratā." Dhs. 2 (b) 183, p. 189.
2. "Rūpaparipākalakkhaṇā jaratā, upanayanarasā, sabhāvānapagame' pi navabhāvāpagamapaccupaṭṭhānā vīhipurāṇabhāvo viya, paripaccamānarūpapadaṭṭhānā". –Vsm: 14.43, p. 986.
3. Dhs. 2(b) 187, p. 190.
4. 'Paribhedalakkhaṇā rūpassa aniccatā saṁsīdanarasā, khayavayapaccupaṭṭhānā, paribhijjamānarūpapadatthānā.' –Vsm: 14.43, p. 986.

The aforesaid four characteristics of *rūpa* may be understood more clearly with the instance of a plant. Firstly, a plant grows out of the seed which is *upacaya.* For sometime it grows continuously. This characteristic of the state of growth may be known as continuity *(santati).* A time comes when the growth or development stops as the plant becomes fully matured. It is followed by the decay which has been termed as *jaratā.* Ultimately, the plant dies. This death or the end of life is, technically, known as *aniccatā.*

Nāradathera has explained them in his book 'A manual of Abhidhamma'[2] as follows:

Upacaya means the first arising or the first heaping up. Here, *upa* is used in the sense of first. The arising of the first three decads *kāya, bhāva,* and *vatthu,* at the moment of conception, is regarded as *upacaya.* The subsequent arising of the three decades from the static stage of rebirth-consciousness throughout one's lifetime is regarded as *santati.* Both *upacaya* and *santati* are sometimes treated as *jāti* (birth). Then the number of *rūpas* amounts to twenty-seven instead of twenty-eight".

Further, on the basis of the life-term of the *rūpa*, there may be only three types of the *lakkhaṇa-rūpa.* The *Abhidhamma* maintains that a *rūpa* exists for seventeen thought-moments or fifty one minor-thought-moments.[3] The first thought-moment is like the *upacaya,* the last thought-moment like the *aniccatā,* the intermediate fifteen like the *jaratā. Aniccatā* is the dissolution of *rūpa.* Thus, there are only three *lakkaṇa-rūpas,* viż. birth, growth or decay, and death. *Aniccatā* is synonym of *maraṇa* (death). The entire interval between birth and death constitutes development or decay.

Thus, there are altogether the twenty-eight types of the *rūpa* namely;

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[2] A manual of Abhidhamma, p. 295.

[3] But the viññattirūpa (2), jāti, jarā and aniccatā do not last for the seventeen thought-moments.

(a) *Mahābhūta-rūpa* or *Bhūta-rūpa* – 4
(essential or primary material qualities)
  (i) *Paṭhavī-dhātu* (earth-element or the element of extension)
  (ii) *Āpo-dhātru* (water-element or the element of cohesion)
  (iii) *Tejo-dhātu* (air-element or the element of heat)
  (iv) *Vāyo-dhātu* (air-element or the element of motion)

(b) *Pasāda-rūpa* (sensitive material qualties) – 5
  (i) *Cakkhu* (ii) *sota* (iii) *ghāṇa* (iv)*jivha* and (v) *kāya*
  [(i) eye (ii) ear (iii) nose (iv) tongue and (v) body]

(c) *Gocara-rūpa* (material-objects) – 4
  (i) *Rūpa* (ii) *sadda* (iii) *gandha* and (iv)*rasa*
  [(i) form (ii) sound (iii) odour and (iv) taste]

(d) *Bhāva-rūpa* (material-qualities of sex) – 2
  (i) *Itthattaṁ* (femininity) and
  (ii) *Purisattaṁ* (masculinity)

(e) *Hadayavatthu* (the material quality of heart-base) – 1

(f) *Jīvitarūpa* (the material-quality of life or vitality) – 1
Jīvitindriya (the faculty of life or vitality)

(g) *Āhāra-rūpa* (the material quality of nuitrition) – 1
Kabalikāra-āhāra (edible-food)

(h) *Pariccheda-rūpa* (limiting material-quality) – 1
Ākāsa-dhātu (the element of space)

(i) *Viññatti -rūpa* (the material quality of communication) – 2
  (i) *Kāya-viññatti* (physical-intimation)
  (ii) *Vacī-viññatti* (vocal-intimation)

(j) *Vikāra-rūpa* (the conditions of matter) – 3
  (i) *Rūpassa-lahutā* (the lightness of matter)
  (ii) *Rūpassa-mudutā* (the pliancy of matter)
  (iii) *Rūpassa-kammaññatā* (the adaptability of matter)

(k) *Lakkhaṇa-rūpa* (the characteristic of matter) – 4
   (i) *Upacaya* (growth)
   (ii) *Santati* (continuity)
   (iii) *Jaratā* (decay)
   (iv) *Aniccatā* (impermanence)

28

The *Abhidhammatthasaṅgaho* summarises the aforesaid discussion as under:

"The eighteen types of matter, comprising essentials, sensory organs, objects, sexes, heart, vitality and food, and the limitation (space), communication, conditions and characteristics—these ten types, make together twenty-eight types of matter."[1]

Table No. 5.1.

Rūpasamuddesa (Enumeration of Matter)

Mahābhūta-rūpa	*Upādāya-rūpa*		
• Paṭhavī-dhātu	• Pasāda-rūpa	–	• Cakkhu
• Āpo-dhātu			• Sota
• Tejo-dhātu			• Ghāṇa
• Vāyo-dhātu			• Jivha
			• Kāya
	• Gocara-rūpa	–	• Rūpa
			• Sadda
			• Gandha
			• Rasa
	• Bhāva-rūpa	–	• Itthatta
			• Purisatta
	• Hadaya-vatthu	–	• Hadaya
	• Jīvita-rūpa	–	• Jīvitindriya
	• Āhāra-rūpa	–	• Kablikāra-āhāra
	• Pariccheda-rūpa	–	• Ākāsa-dhātu
	• Viññatti-rūpa	–	• Kāya-viññatti
			• Vaci-viññatti

Contd...

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[1] "Bhūtappasādavisayā bhāvo-hadayamiccapi.
Jīvitahārarūpehi aṭṭhārasavidhaṁ tathā.
Paricchedo ca viññatti vikāro lakkhaṇaṁ ti ca.
Anipphannā dasa ceti aṭṭhavīsavidhaṁ bhave." –Abhs. 6.6, p. 113.

Mahābhūta-rūpa	*Upādāya-rūpa*		
	• Vikāra-rūpa	–	• Rūpassa-lahutā
			• Rūpassa-mudutā
			• Rūpassa-kammaññatā
	• Lakkhaṇa-rūpa	–	• Rūpassa-upacaya
			• Rūpassa-santati
			• Rūpassa-jaratā
			• Rūpassa-aniccatā

RŪPAVIBHĀGA
(Classification of Matter)

The twenty-eight types of *rūpa,* discussed in the previous page are, from the stand point of roots, cause *(paccaya)* etc., regarded as one.[1] They are called *ahetuka* (rootless) because they are not associated with any root *(lobha, dosa,* etc.). But they are called *sappaccaya* as they are related to the generating forces or causes, namely; *kamma, citta, utu,* and *āhāra.* Since they are conditioned by the same generating forces *(kamma, citta* etc), they are regarded as *saṅkhata* (conditioned). Again they are regarded as *sāsava* (with defilements) because they serve as object for the functioning of defilements. Since they do not have any object but they thesmselves are objects of the *citta.* Hence, they are considered as *anārammaṇa* (objectless). They are also regarded as *lokiya* (mundane) for they are connected with the world of the five aggregates. Further, all types of matter, mentioned, earlier are regarded as *kāmāvacaraṁ* (pertaining to the sense-sphere) as they come within the range of sensual objects. They are called *appahātabba* (not to be eradicated) because there is no gradual eradication of *rūpa* like passions. Here, it should be noted that 'indestructibility' of *rūpa* is not implied by this term. Thus, it is seen that many attributes have been used to denote *rūpa.* From these attributes it appears that *rūpa* is one. However, from *ajjhattika* (internal), *bāhira* (external) view point; the types of *rūpa* may be classified into different groups.[2] Such classification of *rūpa,* on the basis of the *Abhidhammatthasaṅgaho,* may be presented as follows.

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1. "Sabbañca panetaṁ rūpaṁ ahetukaṁ, sappaccayaṁ, sāsavaṁ, saṅkhataṁ, lokiyaṁ, kāmāvacaraṁ, anārammaṇaṁ, appahātabbamevā,' ti ekavidhampi...' Ibid. 6.7 p. 113-114.
2. "....ajjhattikabāhirādivasena bahudhā bhedaṁ gacchati." –Ibid.

First of all, *rūpa is* classified on the basis of conceiving it as *ajjhattika* (internal) and *bāhira* (external). According to this classification, the five types of *pasāda-rūpa*, namely, eye, ear, nose, tongue, and body are regarded as *ajjhattika* while the remaining types of the *rūpa* are termed as the *bāhira.*[1] For a better appraisal the following discription may be considered:

	Ajjhattika-rūpa	
(i)	*Cakkhu*	– 1
(ii)	*Sota*	– 1
(iii)	*Ghāṇa*	– 1
(iv)	*Jivhā*	– 1
(v)	*Kāya*	– 1
		5

	Bāhira-rūpa	
(i)	*Mahābhūta-rūpa*	– 4
(ii)	*Gocara-rūpa*	– 4
(iii)	*Bhāva-rūpa*	– 2
(iv)	*Hadaya-rūpa*	– 1
(v)	*Jīvita-rūpa*	– 1
(vi)	*Āhāra-rūpa*	– 1
(vii)	*Pariccheda-rūpa*	– 1
(viii)	*Viññatti-rūpa*	– 2
(ix)	*Vikāra-rūpa*	– 3
(x)	*Sabhāva-rūpa*	– 4
		23

Secondly, on the basis of *vatthu,* the five types of *pasāda-rūpa* and one *hadaya-rūpa* are regarded as *vatthu-rūpa*[2] for they serve as seats for the genesis of *citta.* And the remaining twenty two types of *rūpa* are known as *avatthu-rūpa* (matter without base).[3] The following chart may be drawn to illustrate this better.

	Vatthu-rūpa	
i.	*Pasāda-rūpa*	– 5
ii.	*Hadaya-rūpa*	– 1
		6

	Avatthu-rūpa	
i.	*Mahābhūta-rūpa*	– 4
ii.	*Gocara-rūpa*	– 4
iii.	*Bhāva-rūpa*	– 2
iv.	*Jīvita-rūpa*	– 1
v.	*Āhāra-rūpa*	– 1
vi.	*Pariccheda-rūpa*	– 1
vii.	*Viññatti-rūpa*	– 2
viii.	*Vikāra-rūpa*	– 3
ix.	*Sabhāva-rūpa*	– 4
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[1] "Pasādasaṅkhātaṁ pañcavidhampi ajjhattikarūpaṁ nāma, itaraṁ bāhirarūpaṁ, –Ibid, 6.8, p. 114-115.

[2] "Pasāda-hadayasaṅkhātaṁ chabbidhampi vatthurūpaṁ nāma; ..."–Ibid "

[3] "....Itaraṁ avatthurūpaṁ." –Ibid

Thirdly, on account of *dvāra* (door), the twenty eight types of matter are classified into two groups: *dvāra-rūpa* and *advāra-rūpa* (without door). The five types of *pasāda-rūpa* and the two types of *viññatti-rūpa* are regarded as *dvāra-rūpa.*[1] They are called so because they serve as doors to moral and immoral actions, *citta* and its associated states, deeds and speech. In other words, they are the doors through which we receive information of the world around. The remaining types of *rūpa* are *advāra-rūpa.*[2] This classification may be presented in tabular form as follows.

	Dvāra-rūpa			*Advāra-rūpa*	
i.	*Pasāda-rūpa*	– 5	i.	*Mahābhūta-rūpa*	– 4
ii.	*Viññatti-rūpa*	– 2	ii.	*Gocara-rūpa*	– 4
		7	iii.	*Bhāva-rūpa*	– 2
			iv.	*Hadaya-vatthu*	– 1
			v.	*Jīvita-rūpa*	– 1
			vi.	*Āhāra-rūpa*	– 1
			vii.	*Pariccheda-rūpa*	– 1
			viii.	*Vikāra-rūpa*	– 3
			ix.	*Sabhāva-rūpa*	– 4
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Fourthly, the twenty-eight types of *rūpa* are further classified on the basis of their controlling faculties. The eight types of *rūpa* are regarded as *indriya-rūpa* while the remaining types of *rūpa* are known as *anindriya-rūpa* (without a controlling faculty).[3] The *indriya-rūpas* are called so because they possess a controlling power in their respective spheres. For instance, physical eye is composed of ten material qualtieis even though it is called *cakkhu* as it is the *cakkhu* that controls the remaining nine. Similar is the case with the other controlling faculties. The following description illustrates this classification.

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[1] "Pasāda-viññatti-saṅkhātaṁ sattavidhampi dvārarūpaṁ nāma;...." –Ibid.

[2] "...Itaraṁ advāra-rūpaṃ." –Ibid.

[3] "Pasāda-bhāva-jīvitasaṅkhātaṁ aṭṭhaviddhampi indriyarūpaṁ nāma; itaraṁ anindriyarūpaṁ." –Ibid.

	Indriya-rūpa			*Anindriya rūpa*	
i.	*Pasāda rūpa*	– 5	i.	*Mahābhūta-rūpa*	– 4
ii.	*Bhāva rūpa*	– 2	ii.	*Gocara-rūpa*	– 4
iii.	*Jivita-rūpa*	– 1	iii.	*Hadaya-vatthu*	– 1
		8	iv.	*Āhāra-rūpa*	– 1
			v.	*Ākāsa-rūpa*	– 1
			vi.	*Viññatti-rūpa*	– 2
			vii.	*Vikāra-rūpa*	– 3
			viii.	*Sabhāva-rūpa*	– 4
					20

Fifthly, the five types of *pasāda-rūpa*, the *mahābhūta-rūpa* excluding *āpo-dhātu* and four *gocara-rūpa* are regarded as *olārika-rūpa* (gross-matter).[1] They are called so because of their subjective and objective importance. The *olārika-rūpas* are also known as *santike* (near) because of their receptivity. Owing to the grossness and nearness both sensitive organs and sense-objects mutually strike each other. Hence, they are also known as *sappaṭigha-rūpa* (impinging-material-quality). Excluding these, the rest are regarded as *sukhuma* (subtle), *dūre* (distant) and *appaṭigha* (non-impinging).[2] For a better understanding of the topic the following description may be referred to.

	Oḷārika/santike/ sappaṭigha-rūpa			*Sukhuma/dūre/ appaṭigha-rūpa*	
i.	*Mahābhūta-rūpa* (excluding *āpo-dhātu*)	– 3	i.	*Mahābhūta-rūpa* (only *āpo-dhātu*)	– 1
ii.	*Pasāda-rūpa*	– 5	ii.	*Bhāva-rūpa*	– 2
iii.	*Gocara-rūpa*	– 4	iii.	*Hadaya-vatthu*	– 1
		12	iv.	*Jīvita-rūpa*	– 1
			v.	*Āhāra-rūpa*	– 1
			vi.	*Ākāsa-rūpa*	– 1
			vii.	*Viññatti-rūpa*	– 2
			viii.	*Vikāra-rūpa*	– 3
			ix.	*Sabhāva-rūpa*	– 4
					16

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[1] "Pasāda-visayasaṅkhātaṁ dvādasavidhampi oḷarikarūpaṁ, santikerūpaṁ sappaṭigha-rupañca...." –Ibid.

[2] "...itaraṁ sukhumarūpaṁ dūrerūpaṁ, appaṭigha-rūpañca." –Ibid.

Sixthly, the eighteen types of the *rūpa* born of *kamma* are regarded as *upādiṇṇa-rūpa* (self-earned or grasped at) while the remaining are known as *anupādiṇṇa-rūpa.*[1] The *upādiṇṇa-rūpas* are those which may be grasped by craving and false views. The following table illustrates the types of *upādiṇṇa* and *anupādiṇṇa rūpa:*

	Upādiṇṇa-rūpa			*Anupādiṇṇa-rūpa*	
i.	*Mahābhūta-rūpa*	– 4	i.	*Āhāra-rūpa*	– 1
ii.	*Pasāda-rūpa*	– 5	ii.	*Viññatti-rūpa*	– 2
iii.	*Gocara-rūpa*	– 4	iii.	*Vikāra-rūpa*	– 3
iv.	*Bhāva-rūpa*	– 2	iv.	*Sabhāva-rūpa*	– 4
v.	*Hadaya-vatthu*	– 1			10
vi.	*Jīvita-rūpa*	– 1			
vii.	*Ākāsa-rūpa*	– 1			
		18			

Seventh, on the basis of visibility and non-visibility, the twenty eight types of *rūpa* are further classified into two groups, namely, *sanidassana-rūpa* (visible), and *anidassana-rūpa* (invisible). According to this classification, *rūpāyatana* (form-base) is known as *sanidassana-rūpa* while the rest of the *rūpas* are regarded as *anidassana-rūpa.*[2] This could be shown in tabular form as under:

	Sanidassana-rūpa			*Anidassana-rūpa*	
i.	*Rūpayatana* (*gocara-rūpa*)	– 1	i.	*Mahābhūta-rūpa*	– 4
			ii.	*Pasāda-rūpa*	– 5
			iii.	*Gocara-rūpa* (excluding *rūpāyatana*)	– 3
			iv.	*Bhāva-rūpa*	– 2
			v.	*Hadaya-vatthu*	– 1
			vi.	*Jivitarupa*	– 1
			vii.	Āhāra-rūpa	– 1

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[1] Kammajaṁ upādiṇṇarūpaṁ itaraṁ anupādiṇṇarūpaṁ. –Ibid.

[2] Rūpāyatanaṁ sanidassanarūpaṁ; itaraṁ anidassanarūpaṁ. –Ibid.

viii.	*Pariccheda-rūpa*	– 1
ix.	*Viññatti-rūpa*	– 2
x.	*Vikāra-rūpa*	– 3
xi.	*Lakkhaṇa-rūpa*	– 4
		27

Eighth, according to another classification the five types of *rūpa* are regarded as *gocaraggāhika-rūpa* while the rest are termed *agocaraggāhika.*[1] The *gocaraggāhika rūpas* are *cakkhu, sota, ghāṇa, jivhā* and *kāya.* They are called so because they are capable of touching the objects. However, the *Abhidhammatthasaṅgaho* states that *rūpa* (form) and *sadda* (sound) are regarded as the objects that do not approach the *cakkhu* and *sota* respectively as happens in case of physical contact. Both the *cakkhu* and *sota* cognize distant objects without any direct contact. In case of the other sense-organs direct contact with the object is needed for its cognizance. For instance, *āhāra* (food) must touch the tongue for it to be tasted. Hence, excluding these five types of *gocaraggāhika-rūpa*, the remaining are called *agocaraggāhika-rūpa.* The following table depicts the material qualities under these two heads:-

Gocaraggāhika-rūpa		*Agocaraggāhika-rūpa*	
i. *Pasāda-rūpa*	– 5	i. *Mahābhūta-rūpa*	– 4
		ii. *Gocara-rūpa*	– 4
		iii. *Bhāva-rūpa*	– 2
		iv. *Hadaya-vatthu*	– 1
		v. *Jīvita-rūpa*	– 1
		vi. *Āhāra-rūpa*	– 1
		vii. *Ākāsa-rūpa*	– 1
		viii. *Viññatti-rūpa*	– 2
		ix. *Vikāra-rūpa*	– 3
		x. *Sabhāva-rūpa*	– 4
			23

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[1] Cakkhādidvayaṁ asampattavasena, ghānādittayaṁ sampattavasenā' ti pañcavidhampi gocaraggāhikarūpaṁ; itaraṁ agocaraggāhikarūpaṁ. –Ibid.

And lastly, out of the twenty-eight types of *rūpa*, eight are regarded as *avinibbhoga-rūpa* (inseparable) while the rest are termed as *vinibbhoga-rūpa* (separable).[1] The four great-essentials *(mahābhūta)*, colour *(vaṇṇa/rūpa)*, odour *(gandha)*, taste *(rasa)*, and sap *(oja)* constitute *avinibbhoga-rūpa*. They are called so because they are invariably found in all types of *rūpa* and cannot be separated from one another. The other types of *rūpa* i.e. *vinibbhoga-rūpa* are separable. This may be represented as under.

Avinibbhoga-rūpa	
i. *Mahābhūta-rūpa*	– 4
ii. *Gocara-rūpa* (excluding *sadda*)	– 3
iii. Oja *(āhāra-rūpa)*	– 1
	8

Vinibbhoga-rūpa	
i. *Pasāda-rūpa*	– 5
ii. *Gocara-rūpa* (only *sadda*)	– 1
iii. *Bhāva-rūpa*	– 2
iv. *Hadaya-vatthu*	– 1
v. *Jīvita-rūpa*	– 1
vi. *Ākāsa-rūpa*	– 1
vii. *Viññatti-rūpa*	– 2
viii. *Vikāra-rūpa*	– 3
ix. *Sabhāva-rūpa*	– 4
	20

Thus, it is crystal clear that the twenty-eight types of material-qualities are classified from the stand point of personal, external, door etc. also.[2] The aforesaid discussion could be tabulated for better appraisal, as under table no. 5.2.

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[2] Vaṇṇo, gandho, raso, ojā bhūta-catukkañceti aṭṭhavidhampi avinibbhogarūpaṁ; itaraṁ vinibbhogarūpaṁ. –Ibid.

[1] Iccevamaṭṭhavīsatividhampi ca vīcakkhaṇā,
Ajjhattikādibhedena vibhajanti yathārahaṁ. –Abhs, 6.9, p. 116

Table No. 5.2

Rūpavibhāga (Classification of Matter)

		Classification of rūpa																			
Types & no. of *rūpa*		Ajjhattika	Bāhira	Vatthu	Avatthu	Dvāra	Advāra	Indriya	Anindriya	Oḷāriaka, Santike Sappaṭigha	Sukhuma, Dure Appaṭigha	Upādiṇṇa	Anupādiṇṇa	Sanidassana	Anidassana	Gocaraggāhika	Agocaraggāhika	Avinibbhoga	Vinibbhoga	Mahābhūta	Upadāya
Mahābhūta	[4]	–	+	–	+	–	+	–	+	+*	+••	+	–	–	+	–	+	+	–	+	–
Pasāda	[5]	+	–	+	–	+	–	+	–	+	–	+	–	–	+	+	–	–	+	–	+
Gocara	[4]	–	+	–	+	–	+	–	+	+	–	+#	+$	+ @	+**	–	+	+ #	+ $	–	+
Bhāva	[2]	–	+	–	+	–	+	+	–	–	+	+	–	–	+	–	+	–	+	–	+
Hadaya	[1]	–	+	+	–	–	+	–	+	–	+	+	–	–	+	–	+	–	+	–	+
Jīvita	[1]	–	+	–	+	–	+	+	–	–	+	+	–	–	+	–	+	–	+	–	+
Āhāra	[1]	–	+	–	+	–	+	–	+	–	+	+	–	–	+	–	+	–	+	–	+
Pariccheda	[1]	–	+	–	+	–	+	–	+	–	+	+	–	–	+	–	+	+	–	–	+
Viññatti	[2]	–	+	–	+	+	–	–	+	–	+	–	+	–	+	–	+	–	+	–	+
Vikāra	[3]	–	+	–	+	–	+	–	+	–	+	–	+	–	+	–	+	–	+	–	+
Lakkhaṇa	[4]	–	+	–	+	–	+	–	+	–	+	–	+	–	+	–	+	–	+	–	+
Total	28	05	23	06	22	07	21	08	20	12	16	18	10	01	27	05	23	08	20	09	24

* Three *mahābhūta-paṭhvīdhātu, tejodhātu* and *vāyodhātu* are sometimes counted as *visayarūpa*. ** Excluding *rūpāyatana* @ Only *rūpāyatana* is regarded as *sanidassana*, # Excluding *sadda*, $ only *sadda*, + form (s) part of, – do (es) not form part of, •• only *āpo-dhātu*.

RŪPASAMUṬṬHĀNA

(Arising of Matter)

The Abhidhamma philosophy; although makes no endeavour to solve the problem of ultimate origin of the *dhamma*[1] (mental as well as material states), yet it believes that a plurality of conditions or factors are essential for the origination of every *dhamma.*[2] The arising of *rūpa* is not exception to this rule. *Kamma* (action), *citta* (consciousness), *utu* (seasonal conditions) and *āhāra* are said to be the four factors that cause the genesis and development of *rūpa.*[3] The arising of the four types of *lakkhaṇa-rūpa* are not conditioned by any of the aforesaid factors[4] for they are the characteristics of the *rūpa*. There is no *rūpa* devoid of decay and dissolution. Thus, we find two classifications of the *rūpa,* namely;

(i) the *rūpa* conditioned by the generating factors, and
(ii) the *rūpa* not conditioned by any generating factors.

Further, on the basis of the number of factors conditioning the arising of *rūpa* we may classify the *rūpa* under the following four categories:

(i) *Kamma-samuṭṭhāna-rūpa* (the matter generated by the action)
(ii) *Citta-samuṭṭhāna-rūpa* (the matter generated by the consciousness)
(iii) *Utū-samuṭṭhāna-rūpa* (the matter generated by the seasonal conditions), and
(iv) *Āhāra-samuṭṭhāna-rūpa* (the matter generated by the food or nutritive essence).

(i) *Kamma-samuṭṭhāna-rūpa: Kamma-samuṭṭhāna-rūpa,* also known as *kammaja-rūpa* (kamma-born-matter), refers to the types of *rūpa* that are generated by *kamma.* The term *kamma* generally refers to the moral and immoral actions of the past that yield resultant. But, in the present context, it refers to the twenty-five types of the consciousness belonging to the sense-sphere, and the form-sphere[1] which tend to produce *rūpa*. They are:

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[1] The term dhamma, here, should be understood in the sense of saṅkhatadhamma (composite things) only.

[2] 'Ekadhammassa anekapaccayabhāva. –Tkp. p. 51.

[3] 'Kammaṁ, cittaṁ, utu, āhāro ceti cattāri rūpasamuṭṭhānāni nāma'.
–Abhs -6.10, p. 116

[4] ....Lakkhaṇāni na jāyanti kehicī ti pakāsitaṁ –Ibid. 6.16, p. 118

Kāmāvacara-akusala-citta – 12
Kāmāvacara-kusala-citta – 8
Rūpāvacara-kusalacitta or
Rūpāvacara-jhāna-citta – 5
25

In other words, *kamma* is the name of the moral and immoral consciousness.[2] These consciousness are also called *janaka-kamma* (reproductive-action)[3] for they arising at the time of death condition the *paṭisandhi-viññāṇa* (rebirth-consciousness) in a subsequent birth. Simultaneously, the *rūpa,* born of *kamma* (i.e. past action) springs up at every moment like the flame of a lamp, upto the seventeen thought-moment reckoned from the dying moment of a person. Consequently, there arises three *dasakas* (decads), namely *kāya-dasaka*[4] (body-dacad), *bhāva-dasaka*[5] (sex-decad) and *vatthu-daskaka*[6] (base-decad) at the time of conception i.e. *paṭisandhi.*

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[1] Ibid 6.11, p. 116.

[2] Tattha kammaṁ nāma kusalākusalā cetanā. Vsm.

[3] Arūpāvacara-cittas are also included under the category of the janaka kamma. They are, however, not included in the present context, under the category of kamma as they do not cause the arising of matters.

[4] 'Kāyappasādo, tassa nissayāni cattāri mahābhūtāni, tannissitā vaṇṇagandharasojā, jīvitaṁ ti–idaṁ kāyadasakaṁ nāma'.
–S.V. 1.5.44-45, p. 22
(Bhāva-dasaka also comprises ten rūpas. All of them are the same which forms kāya-dasak, excluding (one) kāya. In this dasaka we find bhāva-rūpa in lieu of kāya).

[5] 'Itthiyā itthibhāvo, purisassa purissabhāvo, tassa nissayāni cattāri mahābhūtāni tannissitā vaṇṇagandharasojā, jīvitaṁ ti–idaṁ bhāvadasakaṁ nāma'.
–Ibid, p. 20.
(The four mahābhūta, vaṇṇa (rūpa), gandha, rasa, oja (āhāra), jīvita rūpa and hadaya-vatthu make this dacad).

[6] 'Tatha vatthu rūpaṁ, tassa nissāyani cattāri mahābhūtāni, tannissitā vaṇṇagandharasoja, jīvitaṁ ti–idaṁ vatthudasakaṁ nāma'. –Ibid [Kaya-dasaka comprises the ten types of the matter. They are mahābhūta, vaṇṇa *(rūpa),* gandha, rasa, oja*(ahāra),* jīvitrūpa and kāyāyatana.]

It is, further, seen on the perusal of the *Abhidhammatthasaṅgaho* that generating factor *kamma* independently produces nine types of *rūpa*[1], namely; (i) *cakkhu-indriya,* (ii) *sota-indriya,* (iii) *ghāna-indryia,* (iv) *jivhā-indriya,* (v) *kāya-indriya,* (vi) *itthi-indriya,* (vii) *purisindriya,* (viii) *jīvitindriya,* and (ix) *hadaya-vatthu.*

In addition to these, *kamma* associating with other generating factors, *citta, utu* and *āhāra,* produces the following types of *rūpa:*

(a) *Paṭhavī-dhātu,*
(b) *Āpo-dhātu,*
(c) *Vāyo-dhātu,*
(d) *Tejo-dhātu,*
(e) *Rūpa (vaṇṇa),*
(f) *Gandha,*
(g) *Rasa,*
(h) *Oja (āhāra),* and
(i) *Ākāsa.*

Thus, the *kamma* generates altogether the eighteen types of the *rūpa* which are, technically, termed *kammaja-rūpa.*

(ii) *Citta-samuṭṭhāna-rūpa: Citta-samuṭṭhāna-rūpa,* also known as *cittaja-rūpa* (mind-born-matter), refers to the types of *rūpa* born of or generated by the *citta* (consciousness). In generic sense, *citta* refers to the series of consciousness arising in the stream of life due to the appearance of objects. It, in the present context, refers to the seventy-five types of the *citta* which produce mind-born *rūpa* from the first moment of *bhavaṅga* (life-continuum) i.e. after the conception.[2] The seventy-five types of the *citta* are:

Akusal-citta	–	12
Ahetuka-citta (excluding ten *viññāṇas*)	–	08
Kāmāvacara-sobhana-citta	–	24
Rūpāvacara-sobhana-citta	–	15
Arūpāvacara-kusala-citta	–	04
Arūpāvacara-kriyā-citta	–	04
Lokuttara-citta	–	08
		75

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[1] Tattah hadaya-indriyarūpāni kammajāneva –Abhs.-6.15, p. 118.

[2] 'Arūpavipāka-dvipañcaviññāṇavajjitaṁ pañcasatatividhampi cittaṁ cittasamuṭṭhānarūpaṁ paṭhamabhavaṅgamupādāya jāyantameva samuṭṭhāpeti'. Abhs. 6.13, p. 117.

Of the aforesaid types of the *citta* the thirty-two *cittas* comprising *voṭṭhapana* i.e. *manodvārāvajjan* belonging to the *manodvāravīthi*[1] (1) *kāmāvacara-javana*[2] (29) and *abhiñña-citta*[3] (2) produce the two types of *rūpa*, namely; *kāya-viññatti and vacī-viññatti.*[4] The thirteen types of *somanassa-javana* comprising four *somanassasahagata-akusala-cittas,* four *somanassasahagata kāmāvacara-kusala* and *kriya-cittas,* and *hasituppāda-citta* produce laughter too.[5] They also produce *viññatti-rūpa* and regulate bodily postures.[6] And the *appanā-javan*[7] which refers, here, to the group of twenty-six types of *citta* (e.g. *rūpāvacara-kusala-citta* –5, *rūpāvacara-kriyā-citta*–5, *arūpāvacara-kusala-citta*–4, *arūpāvacara-kriyā-citta* –4, and *lokuttara-citta*–8), may hardly produce any but bodily postures[8] like sitting, going, standing and laying. It is also notable, here, that the performance of any bodily action is not possible without taking resort of any of the aforesaid bodily postures. Hence, the bodily postures are also regarded as the generating factor of the bodily actions.[9] The *appaṇā-javana* also produces *rūpasamānā.*[10]

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1. The voṭṭhapana of the *pañcadvāravīthi* is not connected here as it is very weak and, thus, incapable in producing any *rūpa*.
2. The kāmāvacara javana citta refers to the group of consciousness comprising twenty nine types of consciousness, namely–

i. Kāmāvacara akusala citta	–	12	29
ii. Kāmāvacara kusala citta	–	08	
iii. Kāmāvacara kriyā citta	–	08	
iv. Kāmāvacara citta (ahetuka citta)	–	01	

3. In the present context Abhiññā citta refers to the fifth jhanic moral and inoperative consciousness only.
4. 'Voṭṭhapanakāmāvacara javanābhiññā pana viññattimpi samuṭṭhāpenti.'
5. 'Somanassajavanāni panettha terasa hasanampi janenti' –Ibid
6. Abhs. tr. vol. II, p. 684.
7. Jhāna, magga and phala javana are called appanā-javana.
8. Tattha appanājavanaṁ iriyāpathampi sannāmeti. Ibid.
9. Abhs. tr. Vol. II, p. 683.
10. The rūpa devoid of bodily postures and *viññatti-rūpa* are termed *rūpa-samānā* (general-matter). –Ibid. p. 684

The *ten viññāṇas* do not produce any *rūpa* as they are dissociated from the factors of *jhāna, magga* and *hetu.*[1] It is notable, here, that the *jhāna* factors are essential requirement for the production of mind-born *rūpas.* One who possesses *jhāna* can, therefore, produce powerful and healthy *rūpa* which would enable him to live even without food. The mentally alert donot lack vitality. One who experiences *Nibbāna* could live without any food for a considerable period. For instance, the *Buddha* fasted 49 days immediately after his enlightenment.[2] The *maggaṅga* and *hetu* are also essential in assisting *jhānaṅga* to produce mind-born-*rūpas.*[3] The four *arūpa-vipāka-cittas* also donot produce any kind of *rūpa* as they have no attachment with any kind of forms.[4] Besides, *paṭisandhi-viññāṇa*[5] as well as *cuti-citta* of the *Arahatta* are also incapable of producing *rūpa* at the time of performing *paṭisandhi-kicca* (rebirth-function) and *cuti-kicca* (dying-function). The *rūpa* may, however, be produced at the time of *bhavaṅga-kicca* and the *cuti-kicca* of the *puthujjanas* (ordinary beings), and *sekkhas* (learners). Hence, they are not excluded from the group of the *citta* responsible for the genesis of mind-born *rūpas.*[6] It should also bear in mind that no mind-born *rūpas* arise at the static and perishing thought-moments as they are weak.

Thus, it is evident that the nineteen types of *citta (monodhātu* -3, *tadārammaṇa* -11, and *rūpa-vipāka* -5) produce only *rūpa*

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[1] Dvipañcaviññāṇesu pana jhānaṅgaṁ natthi, maggaṅgaṁ natthi, hetu natthīti, cittaṅga dubbalaṁ hotīti, cittaṅgadubbalatāya tāni rūpaṁ na samuṭṭhāpenti.' –Vibh. p. 25.

[2] A manual of Abhidhamma -pp 305-6.

[3] Abhs. tr. Vol. II, p. 680.

[4] "Cattāri arūpavipākāni tasmiṁ bhave rūpassa natthitāya rūpaṁ na samuṭṭhāpenti". –Ibid.

[5] Paṭisandhi-viññāṇa does not produce any mind-born rūpa for
(i) kamma does that function,
(ii) it (paṭisandhi-viññāṇa) is the new-comer to a fresh existence,
(iii) its base (heart) is weak,
(iv) it is not conditioned by purejāta paccaya etc., and
(v) it is itself unestablished. –VibhA, p. 23.

[6] Abhs. tr. Vol II, p. 681.

(form); the *appanā-javana* (26) produce *rūpasamāna* (general-matter) in addition to regulating *iriyāpatha* (bodily postures). The thirty-two consciousness *(voṭṭhapana* 1, *kāma-javana* 29, and *abhiññā* -2) produce *viññatti rūpa*, in addition to producing form and regulating *iriyāpatha* (bodily postures). Thus, it may be concluded that *citta* independently produces only two *rupas* namely, *kāya-viññatti* and *vacī-viññatti* in addition to causing the origin of several changes in the bodily postures and movements. It, however, having associated with other generating factors, generates several other types of *rūpa*. It, having associated with *utu*, produces *sadda-rūpa*.[2] Again, being associated with *utu* and *āhāra* it produces the three types of *rūpa*, namely, *lahutā*, *mudutā* and *kammaññatā*[3]. Besides, it associating with all the remaining factors, *kamma*, *utu*, and *āhāra*, produces the nine types of *rūpa*[4], namely;

(a) *Paṭhavī-dhātu,*
(b) *Āpo-dhātu,*
(c) *Vāyo-dhātu,*
(d) *Tejo-dhātu,*
(e) *Rūpa (vaṇṇa),*
(f) *Gandha,*
(g) *Rasa,*
(h) *Oja (āhāra),* and
(i) *Ākāsa.*

Thus, the *citta* altogether produces the fifteen types of the *rūpa* which are, technically, termed as *cittaja-rūpa*.

(iii) *Utu-samuṭṭhāna-rūpa*: *Utu-samuṭṭhāna-rūpa,* also known as *utuja-rūpa* (seasonal-conditions-born-matter), refers to the types of material-qualities born of *utu* (seasonal-conditions). *Utu,* generally, refers to the variations in the conditions of weather which expresses themselves as cold or hot of different degrees. It, however, denotes, here, the sense of *tejo-dhātu* which comprises both heat and cold.[5] It, on reaching its static stage, produces according to circumstances, both internal and external

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[1] 'Viññattidvayaṁ cittajameva'. Abhs. 6.15, p. 118.

[2] 'Saddo cittotujo'. –Ibid.

[3] 'Lahutādittayaṁ utucittāhārehi sambhoti'. –Ibid.

[4] 'Avinibbhogarūpāni ceva ākāsadhātu ca catūhi sambhūtāni'. –Ibid.

[5] 'Situṇhotusamaññātā tejodhātu. –Ibid. 6.13, p. 117.

material phenomena resulting from seasonal-conditions[1]. The *Vibhaṅga Aṭṭhakathā* explaining it states that the internal *tejo-dhātu* is found in the *kamma*-born three *decads–kāya, bhāva* and *vatthu,* and produces the eight types of material qualities.[2]

Nārada Thera states, the internal *tejo*-element (found in the three *kamma*-born decads *kāya, bhāva* and *vatthu),* combined with the external *tejo*-element produces material phenomena caused by seasonal conditions at the static stage of the rebirth consciousness.[3] At the genetic stage *kamma*-born *tejo-dhātu* takes the place of mind-born *tejo*-element.[4]

Thus, it is apparent that the term *utu,* as a generating factor of *rūpa,* refers to the *tejo-dhātu* comprising heat and cold. It is, however, the internal and external *tejo-dhātu* that cause the arising of *rūpa.* The *rūpa* produced on account of climatic conditions are also included under the category of *utuja-rūpa.*

It should, however, be noted here that *utū* independently does not produce any type of *rūpa.* It causes the origin of *sadda-rūpa* in association with *citta*[5], and produces *lahutā, mudutā* and *kammaññatā* associating with *citta* and *āhāra.*[6] Besides, having associated with the generating factors, *kamma, citta* and āhāra, it produces nine types of *rūpa* namely; *avinibbhoga-rūpa* (8) and *ākāsa-dhātu* (1).[7] Thus, *utu* altogether generates thirteen types of the *rūpa,* technically, termed as *utuja-rūpa.*

(iv) *Āhāra-samuṭṭhāna-rūpa*: *Āhāra-samuṭṭhāna-rūpa,* also known as *āhāraja-rūpa* (food-born-matter), refers to the types of the *rūpa,* produced by *āhāra.* The *āhāra,* here, refers to the nutritive essence present in the physical food, and the o*ja* (sap) contained in the *kammaja*, cittaja and *utuja rūpas.*[1] With regard to the generation of *rūpa* by *āhāra*, two things should be noted. First, the internal sap *(oja)* supported by the external nutritive essence produces *rūpa* because internal sap, without the aid of external nutritive essence, is incapable of producing *rūpa* and secondly *āhāraja-rūpa* arises when the *oja* diffuses the body.

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[1] '....Situṇhotusamaññātā tejodhātu ṭhitippattā va utusamuṭṭhānarūpaṁ ajjhattañca bahiddhā ca yathārahaṁ samuṭṭhāpeti'. –Ibid.

[2] 'Paṭisandhikkhaṇe uppannānaṁ sama-tiṁsakammajarūpānaṁ abbhantare tejodhātu'. Sā ṭhānaṁ patvā aṭṭha rupāni samuṭṭhāpeti.' VibhA- p. 25.

[3] A manual of Abhidhamma - p. 306.

[4] Ibid.

[5] Saddo cittotujo-Abhs. 6.15, p. 118.

[6] Lahuttādittayaṁ utucittāhārehi sambhoti. Ibid.

[7] Avinibbhogarūpāni ceva ākāsadhātu ca catūhi sambhūtāni. –Ibid.

The generating factor *āhāra* produces *rūpa* at the static stage[2] but like *utu*, it independently does not cause the arising of any *rūpa*. It, however, in association with *citta* and *utu* produces three types of *rūpa*, namely, *lahutā, mudutā* and *kammaññatā*[3]. Besides, it associating with the other *rūpa* generating factors, *kamma, citta* and *utu*, produces the nine types of *rūpa*, namely, *avinibbhoga-rūpa* (8) and *ākāsa-dhātu* (1). Thus, *āhāra* produces altogether the thirteen types of *rūpa*, technically, termed *āhāraja-rūpa*.

Thus, it is apparent with regard to the arising of *rūpa* that some of the types of *rūpa* are produced by one cause while the others are produced by either two factors, or three factors or all the four factors. The four types of *lakkhaṇa-rūpa* being characteristics of the *rūpas* are, however, not produced by any of the four generating factors.[4] Hence, in this background, the twenty eight types of the *rūpa* may be classified under the following categories also[5].

(i) *Ekaja rūpa* i.e. the *rūpa* produced by one-generating factors. The eleven types of the *rūpa* namely, *hadayavatthu*, (1) *indriya-rūpa* (8) and *viññatti-rūpa* (2) fall under this category.

(ii) *Dvija-rūpa* i.e. the *rūpa* produced by two generating factors. It refers to *sadda-rūpa* only.

(iii) *Tija-rūpa* i.e. the *rūpa* produced by three generating factors are three, namely, *lahutā, mudutā* and *kammaññatā*.

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1. 'Ojā saṅkhāto āhāro....' –Ibid 6.14, p. 118.
2. Op. cit.
3. 'Ojāsaṅkhāto āhāro āhārasamuṭṭhānarūpaṁ ajjhoharaṅakāle ṭhānapatto va samuṭṭhāpeti'. Abhs 6.14, p. 118.
4. Lakkhaṇarūpāni na kutoci jāyanti'. –Abhs. 6.15, p. 118.
5. Abhs. tr. Vol. II, p.

(iv) *Catuja-rūpa* i.e. the *rūpa* generated by all the four generating factors. The nine types of *rūpa–avinibbhog-rūpa* (8) and *ākāsa-dhātu* (1) come under this category.

(v) *Akāraṇaja-rūpa* i.e. the *rūpa* not generated by any of the four generating factors. The four types of the *lakkhaṇarūpa* namely, *upacaya, santati, jaratā* and *aniccatā* are included in this category.

The aforesaid description of the *rūpasamuṭṭhāna* (the arising of matter) may succinctly be displayed under table no.- 5.3. and 5.3 a.

RŪPAKALĀPAVIBHĀGA

(Grouping of Matter)

According to the *Abhidhamma* philosophy, the twenty eight types of *rūpa* do not exist independently. They always arise and function in groups. One cannot find *paṭhavī-dhātu* or *āpo-dhātu* etc. functioning as a separate unit or independently; they always function harmoniously in groups. These groups are, in the Abhidhammic sense, known as *rūpakalāpa* (grouping of matter). Each *rūpa-kalāpa* consists of a certain number of elements (matter). However, the number of the elements found in a *rūpakalāpa* varies from minimum of eight to a maximum of thirteen. The *kalāpa,* which possesses minimum number of the types of *rūpa*, comprises four *mahābhūta-rūpa* and the four *upādāya-rūpa* (i.e. colour, taste, smell and nutriment). This is called *suddhaṭṭhaka* (pure octad). The implication is that there is no unit of *rūpa* without the qualities of hardness, cohesion, energy, motion, colour, taste, smell, and nutriment. In *kalāpas* which have more number of the types of *rūpa* than this *suddhaṭṭhaka,* these material-qualities (inherent in them) exist as *avinibhoga-rūpa* (i.e. inseparable or radical). This is also made use of in assigning names to the atoms. For example, the life-element added to the *avinibbhoga-rūpa* refers to the *jīvita-navaka* (life-nonad).

But, these *kalāpas* do not arise automatically. There are certain factors that cause their origin. These factors are *kamma, citta, utu* and *āhāra.* Hence, the groupings of matter may be considered under the following four heads:

Table No. 5.3

Rūpasamuṭṭhāna
(Generating factors of Matter)

Types and no. of rūpa		generating factors				
		Kamma	*Citta*	*utu*	*Āhāra*	*Remark*
Mahābhūta	4	+	+	+	+	•
Pasāda	5	+	–	–	–	@
Gocara	4	+@@	+	+	+@@	Δ
Bhāva	2	+	–	–	–	@
Hadaya	1	+	–	–	–	@
Jīvita	1	+	–	–	–	@
Āhāra	1	+	+	+	+	•
Pariccheda	1	+	+	+	+	•
Viññātti	2	–	+	–	–	@
Vikāra	3	–	+	+	+	£
Lakkhaṇa	4	–	–	–	–	#
Total	28	18	15	13	12	–

@ generated by one factor

@@ excluding *sadda* i.e. $ generated by two factors.

Δ Except *sadda*, which is generated by two factors only, the remainig gocara *rūpas* are generated by four factors.

+ generated by,

– not generated by,

not generated by any factor.

£ generated by three factors.

• generated by four factors.

Table No. 5.3 (a)

The types of *rūpa*, generated by how many factors

Types & no. of matter		*Matter born of one factor*	*Matter born of two factors*	*Matter born of three factors*	*Matter born of four factors*	*Matter not born of any factor*
Mahābhūta rūpa	(4)	–	–	–	+	–
Pasāda rūpa	(5)	+	–	–	–	–
Rūpa	(1)	–	–	–	+	–
Sadda	(1)	–	+	–	–	–
Gandha	(1)	–	–	–	+	–
Rasa	(1)	–	–	–	+	–
Bhāva-rūpa	(2)	+	–	–	–	–
Hadaya rūpa	(1)	+	–	–	–	–
Jīvita rūpa	(1)	+	–	–	–	–
Āhāra rūpa	(1)	–	–	–	+	–
Pariccheda rūpa	(1)	–	–	–	+	–
Viññatti rūpa	(2)	+	–	–	–	–
Vikāra rūpa	(3)	–	–	+	–	–
Lakkhaṇa-rupa	(4)	–	–	–	–	+
Total	28	11	01	03	09	04

+ generated by.–not generated by.

(a) *Kammasamuṭṭhānakalāpa,*
(b) *Cittasamuṭṭhānakalāpa,*
(c) *Utusamuṭṭhānakalāpa,* and
(d) *Āhārasamuṭṭhānakalāpa.*

(a) *Kāmmasamuṭṭhānakalāpa*– The *kalāpa* produced by *kamma,* i.e. moral and immoral past actions is termed as *kammasamuṭṭhānakalāpa.* The *kamma* generates the nine groups[1] of *rūpa,* viz.

(i)	*Cakkhudasaka*	–	(eye-decad),
(ii)	*Sotadasaka*	–	(ear-decad),
(iii)	*Ghāṇadasaka*	–	(nose-decad),
(iv)	*Jivhādasaka*	–	(tongue-decad),
(v)	*Kāyadasaka*	–	(body-decad),
(vi)	*Itthibhāvadasaka*	–	(female-decad),
(vii)	*Puṁbhāvadasaka*	–	(male-decad),
(vii)	*Vatthudasaka*	–	(base-decade), and
(ix)	*Jīvitanavaka*	–	(vital-nonad or life-nonad)

Cakkhudasaka, sotadasaka etc:- As is apparent from the term *cakkhudasaka* it refers to a group of ten types of *rūpa.* It is, however, called so because the *rūpa,* named *cakkhu,* is predominant in it. The types of *rūpa* in this *dasaka* are:

Avinibbhoga-rūpa	–	8
Cakkhu	–	1
Jīvita-rūpa	–	1
		10

Likewise, other *kammaja-dasaka* (decad born of *kamma)* are composed of ten types of the *rūpa* but named after the *rūpa* which is predominant in the respective decad. However, the *jīvitanavaka* is made up of only nine elements, eight *avinibbhoga-rūpa* and one *jīvita-rūpa*. They are named so because *jīvita-rūpa* plays a dominant role in that nonad.

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[1] Tattha jīvitaṁ avinibbhogarūpañca cakkhunā saha cakkhudasakaṁ ti pavuccati, tathā sotādīhi saddhiṁ sotadasakaṁ, ghāṇadasakaṁ, jivhādasakaṁ, kāyadasakaṁ, itthibhāvadasakaṁ, pumbhāvadasakaṁ, vatthudasakañceti yathākammaṁ yojetabbaṁ. Avinibbhogarūpameva jīvitena saha jīvitanavakaṁ ti pavuccati. Ime navakammasamuṭṭhānakalāpā.
– Abhis. 6.18, p. 119.

(b) *Cittasamuṭṭhānakalāpa*– The *kalāpa* or group of the material qualities born of *citta,* i.e. the present or living thoughts not the thoughts of the past, is termed as *cittasamuṭṭhānakalāpa.* There are six such groups,[1] viz.,

i. *Suddhaṭṭhaka* – (pure-octad),
ii. *Kāyaviññattinavaka* – (bodily-intimation-nonad),
iii. *Vacīviññattidasaka* – (vocal-intimation-decad)
iv. *Lahutādekādasaka* – (un-decad of lightness etc.)
v. *Kāyaviññattilahutādidvādasaka* – (duodecad of bodily intimation, lightness etc.)
vi. *Vacīviññattisadda lahutāditerasaka* – (tridecad of vocal intimation, sound, lightness, etc.)

As mentioned earlier, *suddhaṭṭhaka,* refers to the eight-*avinibbhoga-rūpa* which is a group of the minimum number of the types of matter.

The *kalāpa* made up of eight *avinibbhoga-rūpa* and bodily action i.e. *kāya viññatti* is termed as *kāyaviññattinavaka* (bodily intimation nonad).

The *kalāpa* made up of *avinibbhogarūpa,* (pure-octad) *sadda* and *vacī-viññatti* (intimation) is termed as *vacī-viññattidasaka.*

The undecad is made up of the octad and the three alterable elements buoyancy, pliancy, and efficiency (adaptability).

The duodecad is made up of the octad, the three alterable elements buoyancy, pliancy and efficiency (adaptability) and the bodily-intimating-elements.

The tri-decad is made up of octad, three alterable elements buoyancy, pliancy and efficiency (adaptability), the vocal or verbal-intimating and sound elements.

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1. Ibid. -6.19, p. 119
2. Ibid., 6.20, p. 120.

Table No. 5.4

Rūpa-samuṭṭhāna-kalāpa (Grouping of Matter)

		Kammaja									Cittaja				Utuja						Āhāraja	
Types of rūpa		*Cakkhudasaka*	*Sotadasaka*	*Ghāṇadasaka*	*Jivhādasaka*	*Kāyadasaka*	*Itthibhāvadasaka*	*Puṁbhāvadasaka*	*Vatthudasaka*	*Jīvitanavaka*	*Suddhaṭṭhaka*	*Kāyaviññattinavaka*	*Vacīviññattidasaka*	*Lahutādekādasaka*	*Kāyaviññatti-Lahutādidvādasaka*	*Vacīviññattisadda-lahutāditerasaka*	*Suddhaṭṭhaka*	*Saddanavaka*	*Lahutādekādasaka*	*Saddalahutādi-dvādasaka*	*Suddhaṭṭhaka*	*Lahutādekādasaka*
Paṭhavī	[1]	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
Āpo	[1]	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
Tejo	[1]	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
Vāyo	[1]	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
Cakkhu	[1]	+	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Sota	[1]	–	+	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Ghāṇa	[1]	–	–	+	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Jivhā	[1]	–	–	–	+	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Kāya	[1]	–	–	–	–	+	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Rūpa	[1]	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
Sadda	[1]	–	–	–	–	–	–	–	–	–	–	–	+	–	–	+	–	+	–	+	–	–
Gāndha	[1]	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
Rasa	[1]	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
Itthatta	[1]	–	–	–	–	–	+	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–

Contd...

		Kammaja									*Cittaja*				*Utuja*						Āhāraja	
Types of rūpa		*Cakkhudasaka*	*Sotadasaka*	*Ghāṇadasaka*	*Jīvhādasaka*	*Kāyadasaka*	*Itthibhāvadasaka*	*Puṁbhāvadasaka*	*Vatthudasaka*	*Jīvitanavaka*	*Suddhaṭṭhaka*	*Kāyaviññattinavaka*	*Vacīviññattidasaka*	*Lahutādekādasaka*	*Kāyaviññattilahutādidvādasaka*	*Vacīviññattisaddalahutāditerasaka*	*Suddhaṭṭhaka*	*Saddanavaka*	*Lahutādekādasaka*	*Saddalahutādidvādasaka*	*Suddhaṭṭhaka*	*Lahutādekādasaka*
Purisatta	[1]	–	–	–	–	–	–	+	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Hadaya	[1]	–	–	–	–	–	–	–	–	+	–	–	–	–	–	–	–	–	–	–	–	–
Jīvitindriya	[1]	+	+	+	+	+	+	+	+	+	–	–	–	–	–	–	–	–	–	–	–	–
Kablīkāra-āhāra	[1]	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
Ākāsa	[1]	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Kāyaviññatti	[1]	–	–	–	–	–	–	–	–	–	–	+	–	–	+	–	–	–	–	–	–	–
Vacīviññatti	[1]	–	–	–	–	–	–	–	–	–	–	–	+	–	–	+	–	–	–	–	–	–
Rūpassa lahutā	[1]	–	–	–	–	–	–	–	–	–	–	–	–	+	+	+	–	–	+	+	–	+
Rūpassa mudutā	[1]	–	–	–	–	–	–	–	–	–	–	–	–	+	+	+	–	–	+	+	–	+
Rūpassakammaññatā	[1]	–	–	–	–	–	–	–	–	–	–	–	–	+	+	+	–	–	+	+	–	+
Rūpassa upacaya	[1]	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Rūpassa santati	[1]	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Rūpassa jaratā	[1]	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Rūpassa aniccatā	[1]	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Total	28	10	10	10	10	10	10	10	10	09	08	09	10	11	12	13	08	09	11	12	08	11

+ Comprises.

– Excluding.

(c) *Utusamuṭṭhānakalāpa*– The group of the types of the *rūpa* generated by *utu*, is termed as *utusamuṭṭhānakalāpa*. The *utu* generates the four groups of *rūpa*, namely;

(i) *Suddhaṭṭhaka* – (pure octad),
(ii) *Saddanavaka* – (sound nonad),
(iii) *Lahutādekādasaka* – (undecad of lightness and so forth), and
(iv) *Saddalahutādi dvādasaka* – (duo-decad of sound, lightness, pliancy and and adaptability).

Suddhaṭṭhaka, as stated earlier, is made up of the four primary elements and the four secondary elements colour, taste, smell and nutriment. *Saddanavaka* is made up of octad, and sound. The undecad of lightness etc. is made up of the octad, and the three alterable elements, buoyancy, pliancy and efficiency (adaptability). Similarly, duo-decad of sound, lightness etc. is made up of the octad, the three alterable elements, buoyancy, pliancy, efficiency (abaptability), and sound.

(d) *Āhārasamuṭṭhānakalāpa*– The group of the types of the *rūpa*, born of nutriment is termed as *āhārasamuṭṭhānakalāpa*. The *āhāra* generates the two groups[1] of *rūpa*, namely;

(i) *Suddhaṭṭhaka* – (pure octad),
(ii) *Lahutādekādasaka* – (undecad of lightness etc.)

Suddhaṭṭhaka is nothing but eight *avinibbhogarūpa* i.e. the four primary-elements and the four secondary-elements, colour, smell, taste and nutriment.

The undecad of lightness is made up of the octad and the three alterable elements, buoyancy, pliancy, and efficiency.

Of the above-mentioned *kalāpas*, the two *kalāpas* produced by seasonal phenomena, the pure-octad and the sound-nonad, are found externally too. All the rest are strictly internal.[2] Lastly, it may be summarized as: 'There are twenty-one material groups of which nine, six, four and two groups are, produced in due order from *kamma*, mind, seasonal-phenomena and food.'[1]

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[1] Ibid –6.21, p. 120.
[2] Ibid. 6.22, p. 120.

RŪPAPPAVATTIKKAMMA

(Sequence of the arising of matter)

The twenty-eight types of *rūpa,* generated by *kamma, citta, utu,* and *āhāra,* function harmoniously with our life but they are not available uniformally or universally in all the beings and the spheres. The material-quality of femininity *(itthatta)*, for instance, is not found in a male. Similarly, the material quality of vision *(cakkhu)* is not available in a blind. Likewise, in the *kāma-loka* i.e. during the life-time of a being in sense-sphere, all the types of *rūpa* are available. But in the *rūpa-loka ghāṇa-dasaka, jivhā daska* and *kāya-dasaka* are not available. In fact, the group of matter *(rūpa-kalāpa)* formed with the growth of the bodies of the beings of *kāma-loka* and the *rūpa-loka* are different. That is why, the arising of matter may be considered in accordance with the types of beings and spheres.

According to the Buddhist traditions, there are four types of the beings–*aṇḍaja* (egg-born)[2] *saṁsedaja* (moisture-born)[3], *jalābuja* (womb-born)[4] and *opapātika* (apparitional spontaneous-brith)[5]. The first three types of creatures (beings) are generally found in the *kāma-loka* while the last one belongs to the *rūpa-loka.*

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1. "Kammacittotukāhārasamuṭṭhānā yathākammaṁ.
   Nava cha caturo dve ti kalāpā ekavīsati". Ibid – 6.23, p. 120.
2. The beings, born of eggs are called, aṇḍaja-'Aṇḍejātā aṇḍajā' (Abhs tr. vol. II. p. 704) e.g. fish, snake, bird etc.
3. The creatures, born of moistures, are called saṁsedaja-'saṁsīdatīti saṁsedo, saṁsede jātā saṁsedajā' (Ibid) e.g. mosquito, fly etc.
4. The beings, born of mother's womb, are called jalābuja–jalābumhi jātā jalābujā' (Ibid), e.g, man, horse, cow etc.
5. The beings, born of without passing through embroyonic stage or being nursed in the wombs, or without the association of parents are called opapātika e.g. Ghosts, Gods etc.– 'Devā nerayikā ekacce ca manussā, ekacce ca vinipātikā-ayaṁ vuccati, Sāriputta, opapātikā yoni.' –MN.I, 12.5 12, p. 103.

At the rebirth of *saṁsedaja* and *opapātika*, there occurs the manifestation of seven groups; the eye-decad, ear-decad, nose-decad, tongue-decad, body-decad, sex-decad and base-decad, at the most and three groups, tongue-decad, body-decad, base-decad at least.[1] Sometimes, the eye-decad, ear-decad, nose-decad and sex-decad are not manifested in them. In that case, they may be regarded as *kalāpa-hāni* (i.e. defficiencies in groups).[2] To the *gabbhaseyyaka* (womb-born) there arise three decads–body, sex and base at the time of rebirth.[3] Sometimes, however, sex-decad is not available.[4] Thereafter, during the life, the eye-decad etc. appear in due order.[5]

It is obvious that right from the moment of rebirth, the *rūpa* generated by *kamma* i.e. *kammasamutṭṭhānarūpa* are available. *Cittasamuṭṭhānarūpa* are available from the second moment of life. From the moment of having the existence of the personality, *utūsamuṭṭhānarūpa* start generating. From the moment of taking food and diffusion of nutritive essence, there starts the generation of *āhārasamuṭṭhānarūpa.* Thus, beginning from the moment of conception *(paṭisandhi)* till the process of life exists, there is the continuous generation of the matter like the flame of a lamp or the stream of a river.[6]

In the *rūpa-loka* the beings are divine. They are called *rūpi-gods.* They possess physical and mental bodies and lead a happy

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1. "Paṭisandhiyaṁ pana saṁsedajānañceva opapātikānañca cakkhu-sota ghāṇa-jivhā-kāya-bhāva-vatthudasakasaṅkhātāni satta dasakāni pātubhavanti ukkaṭṭhavasena". –Abhs. 6.24, p. 120
2. "...Omakavasena pana cakkhu-sota-ghāṇa-bhvadasakāni kadāci pi na labbhanti.' Ibid.
3. "Tasmā tesaṁ vasena kalāpahāni veditabbā'. –Ibid
4. "Gabbhaseyyakasattānaṁ pana kāya-bhāva-vatthu-dasakasaṅkhātāni tīṇi dasakāni pātubhavanti. Ibid.
5. "Tatthāpi bhāvadasakaṁ kadāci na labbhati' –Ibid.
6. 'Tato paraṁ pavatti kāle kamena cakkhudasakādīni ca pātubhavanti'. Ibid
7. "Iccevaṁ paṭisandhimupādāya kammasamuṭṭhānā dutiyacittamupādāya cittasamuṭṭhānā, ṭhitikālamupādāya utusamuṭṭhānā ojāpharaṇamupādāya āhārasamuṭṭhānā ceti catusamuṭṭhānarūpakalāpa santati kāmaloke dīpajālā viya nadisoto viya ca yāvatāyukamabbocchinnaṁ pavattati."–Abhs. 6.25, p. 121-122

life. It is said that the three types of *rūpa*, namely, *ghāṇa*, *jivhā* and *kāya* are not available with them. It seems contradictory as well as ridiculous for one cannot conceive of a physical personality without them. This is resolved in a practical way that, no doubt, they have the form of nose, tongue, and body but these are only functions of these organs. The reason for this is that they are born in the devine-kingdom due to the force of moral action and they enjoy the pleasure of the heaven so long as there lasts the force of the moral deeds done by them. In this context, one should know that the function of nose can be seen when there are the two types of smell, bad and good. But the heavens are always full of sweet smells. There is no change in that and hence, there is no function of nose. The function of tongue is marked with respect of relishing various types of things, sweet, sour, salty etc. In the heaven they do not have gross food. They live in joy. It is in this respect it is said that they have no tongue.

It is said that they donot posses *kāya*. It does not mean that they have no body. It means that there is no function of body. The function of body can be marked with reference to touching agreeable and disagreeable objects. In heaven there is no question of distinguishing between the two for there are only agreeable things and have always the agreeable touch. It is in this sense, it is said that there is no body (i.e. no function of body).

It is said that in *rūpāvacara* devine kingdom the devine beings are not born but they appear as an young devine boy of sixteen (16) year old, technically, called *devaputta*. When the force of *kamma* exhausts, they also disappear from the devine kingdom and come back to the human world. Therefore, at the time of appearance as *devaputta* they possess *cakkhu, sota, ghāṇa, vatthu* and *jīvitindriya* and all types of the *rūpa* which are generated by *kamma*. As their life starts in the *rūpaloka*, they get all the *rūpas* except *kāya, jivhā* and *ghāṇa* which appear without function.[1]

Here is the conception of a particular type of a being technically, called *asaññasatta*. They are born in the devine

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1. Rūpaloke pana ghāṇa-jivhā-kāya-bhāva dasakāni ceva āhārajakalāpāni ca na labbhanti. Tasmā tesaṁ paṭisandhikāle cakkhu-sota-vatthuvasena tīṇi dasakāni jīvitanavakañceti cattāro kammasamuṭṭhānakalāpā, pavattiyaṁ cittotusamuṭṭhānā ca labbhanti." –Abhs. 6.28, pp. 122-23

kingdom but donot possess consciousness *(citta)*. They have only material structure. At the moment of their appearance i.e. *paṭisandhi* in the *rūpa-loka* they get *avinibbhoga-rūpa* and *jīvitindriya*. In the course of life they get *utūsamuṭṭhānarūpa*. This is about the personality of *asaññasatta*.[1]

In the *rūpa-loka* there is no death or appearance of *cuti-citta* as we have in the human world. When the kammic-force comes to an end, they simply disappear and this is called their death. Thus, in relation to the beings–*kāma*, *rūpa* and *asaññi*, the procedures of generating the material phenomena should be understood in two ways as regards rebirth and life-time.[2]

But at the time of death the *rūpas* degenerate. It would not be out of place to point-out, here, that Buddhism considers death as the appearance of *cuti-citta* (dying-consciousness). At the moment of *cuti-citta*, the *kamma*– begotten *rūpas* arise no more. Besides, the *kammaja-rūpa*, arose previously, also cease to exist at that moment. Therefore, the *rūpa* already produced by *citta* and *āhāra*, are also cut-off. In the end, *utuja-rūpa* gradually stops functioning.[3]

In this way the generation and degeneration of the *rūpa* is possible in *kāmaloka*. In other words, it may be said that, at the moment of *paṭisandhi* first appear the *kammaja-rūpa*, then comes *cittaja-rūpa*, thereafter comes *utuja-rūpa* and then comes *āhāraja rūpa*. At the time of death, first stops *kammaja-rūpa* and then stops *cittaja-rūpa* and *āhāraja-rūpa*. In the end there stops the functioning of *utuja-rūpa*.

To sum up, the twenty-eight types of *rūpa* arise in accordance with the types of beings, either at the time of *paṭisandhi* (rebirth) or during the life-time *(santati-kāla)*. And they begin to disintegrate from the time of death.

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[1] "Asaññasattānaṁ pana cakkhu-sota-vatthu-saddāni pi na labbhanti, tathā sabbāni pi cittajarūpāni. Tasmā tesaṁ paṭisandhikāle jīvitanavakameva pavattiyañca saddavajjitaṁ utusamuṭṭhānarūpaṁ atiriccati. –Ibid.

[2] "Iccevaṁ kāmarūpāsaññisaṅkhātesu tīsu ṭhāanesu paṭisandhipavattivasena duvidhā rūpappavatti veditabbā." –Ibid.

[3] "Maraṇakāle pana cuticittoparisattarasamacittassa ṭhitikālamupādāya kammajarūpāni na uppajjanti, purettaramupannāni ca kammaja-rūpāni cuticittasamakālameva pavattitvā nirujjhanti. Tato paraṁ utusamuṭṭhānarūpa-paramparā yāva matakaḷevarasaṅkhātā pavattanti." –Ibid 6.26, p. 122

CHAPTER -VI

Nibbāna

(Eternal bliss)

Religions prescribe a definite and ultimate goal for its followers to work towards its attainment but the goal is not uniform in all. The great religions differ in their vision of life transcending birth and death and beyond that they also define their own systems of reaching the ultimate goal. The ultimate goal determined by the Buddha, the enlightened one, is *Nibbāna,* the real of the whole set of realities.[1] Every person who aspires to free himself from the cycle of birth and death should try to achieve *Nibbāna.*

Before making an attempt to define *Nibbāna*, it is desirable to recall the fact that the entire Buddhist philosophy is based on the 'Four Noble-Truths'. The First Noble-Truth recognises the universality of suffering whereas the Third Noble-Truth states that there is cessation of the suffering. And this cessation is ordinarily considered to be *Nibbāna.*[2] According to the Buddhist tradition, *taṇhā* (desire) is the cause of suffering which ceases only when its cause *taṇhā* (desire) ceases. With one's giving up of desire, one only gives up suffering. Therefore, *Nibbāna* is explained as 'the cessation of suffering'. Does this mean that *Nibbāna* is merely cessation? This is not so because there is cessation of only conditioned things. As mentioned before, it means mere cessation of the desire, which is further evident from the etymological meaning of the term *Nibbāna* .

The word *Nibbāna* is composed of two parts, viz; *'ni'* and *'vāna'*. The first part, *'ni'*, which is a prefix, denotes negation or

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1. "....Sabbadhammānaṁ aggaṁ uttamaṁ' ti attho...."
–SNA. Vol. I, 15.87, p. 109

2. "....nibbānaṁ ayaṁ dukkhanirodho' ti' –DNA. Vol. I, 2. 97-98, p. 249.

absence. the second part *'vāna'* means desire, fetter, etc. which acts as a cord to connect a being from one life to another life alongwith the resultant of his actions *(kamma).*[1] Thus, the word *Nibbāna* means the 'absence of desire.[2]' In fact, as long as one is entangled by desire, he accumulates fresh karmic forces which materialise in one form or other, in the cycle of birth and death. Only after the destruction of all forms of desire do the kammic forces cease to operate and one gets freedom from the cycle of birth and death. Hence, *Nibbāna* may be regarded as 'departure from desire or absence from desire'.[3]

The word *'Nibbāna'* is also derived from *'ni'* and *'vā'*. In this case, it is indicative of blowing-out or the extinguishing of the flames of attachment, hatred etc.[4] However, the mere extinguishing of the flames of attachment, hatred etc., is not *Nibbāna.*[5] This is only the way to attain *Nibbāna* and is not an end in itself. In fact, *Nibbāna* is an ultimate reality which is supramundane. It is beyond the conditioned states. It is, in fact, unconditioned states.[6]

Then does this mean the *Nibbāna* is 'nothingness'? No, it cannot be said so simply because one cannot perceive it with the five senses. To say that *Nibbāna* is nothingness is as illogical as to conclude that light does not exist simply because the blind do not see it. This is like the turtle that fails to convince a fish about the existence of land. Following is a famous fable which illustrates this.

"Once upon a time there was a fish. Because it was a fish, it has lived all its life in water and knew nothing whatsoever about anything but water. One day as it swam about in the pond

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1. "Sā panesā taṇhā bhavena bhavaṁ, phalena vā saddhiṁ kammaṁ vinati saṁsibbati' ti katvā vānaṁ' ti vuccati.' –Ibid. Vol. II, 2.1.20.46, p. 157.
2. "Nikkhantaṁ vānato ti nibbānaṁ. –SNA. Vol. II, 2.4.270, p. 105.
3. "Taṇhāsaṅkhātavānābhāvato nibbānaṁ." –SNA. Vol. I, 11.206, p. 321.
4. "....nibbāti vā etenā rāgāggi ādiko ti nibbānaṁ. Taṁ natthi na vattabbaṁ Vibht. 1.2, p. 8.
5. "Khayamatta' eva na nibbānaṁ' ti vattabbaṁ –Abhv. 11-1.1.2, p. 118.
6. ....dhammasaṅkhatā' ti nibbānaṁ" –DNA. Vol. 1.2. 101, p. 254.

where all its days had been spent, it happened to meet a turtle of its acquaintance who had just come back from a little excursion on land."

"Good day, Mr Turtle!" said the fish, "I have not seen you for a long time. Where have you been?"

"Oh," said the turtle, "I have just been out for a trip on dry land."

"On dry land!" exclaimed the fish. "What do you mean by 'on dry land'? There is no dry land. I have never seen such a thing. Dry land is nothing."

"Well," said the turtle good-naturedly, "If you want to think so, of course, you may, There is no one who can stop you from thinking that. But that's where I've been, all the same."

"Oh come on," said the fish, "Try to talk sense. Just tell me what is this land of yours like? Is it all wet?"

"No it is not wet," said the turtle.

"Is it nice and fresh and cool?" asked the fish.

"No it is not nice and fresh and cool," the turtle replied.

"Is it clear so that light can come through it?"

"No, it is not clear. Light cannot come through it."

"Is it soft and yielding, so that I could move my fins about in it and push my nose through it?"

"No it is not soft and yielding. You could not swim in it."

"Does it move or flow in streams?"

"No, it neither moves nor flows in streams."

"Does it ever rise up into waves then, with white foams in them?" asked the fish, impatient at this string of 'No's.

"No," replied the turtle truthfully, "It never rises up into waves that I have seen."

"There now," exclaimed the fish triumphantly. "Didn't I tell you that this land of your was just nothing? You have yourself told me that it is neither wet nor cool, nor clear, nor soft and that it does not flow in streams not rise up into waves. And if it isn't any one of these things, what is it but nothing? Don't tell me.'

"Well, well" said the turtle, "If you are determined to think that dry land is nothing, I suppose you must just go on thinking so. But any one who knows what is water, and what is land would say you were just a silly fish, for you think that anything you have never known is nothing just because you have never known it."

And with that the turtle turned away leaving the fish behind in its little pond of water, and set out on another excursion over the dry land that was "nothing."[1]

It is evident from this story that neither can the turtle who is acquainted with both land and sea nor can the fish grasp what is land since it is acquainted only with water. In the same way, *Arahattas* who are acquainted with both the mundane and the supra-mundane, cannot explain to an ordinary being understand the supramundane merely by mundane knowledge. In fact, it may be understood only by the Aryan who is purified by volition and is equipped with insight-knowledge. Hence, it cannot be said that *Nibbāna* is nothingness. Further, the fact that *Nibbāna* is realized as one of the mental objects *(vatthudhamma),* undoubtedly, proves that it is not a state of nothingness. If it were so, the Buddha and his disciples who had experienced *Nibbāna* would not have referred to *Nibbāna* by such terms as *asaṅkhata* (unconditioned)[2], *ananta* (infinite),[3] *anāsava* (stainless),[4] *pāra* (shore),[5] *sududassa* (very difficult to see),[6] *ajajjara* (unimpaired),[7] *dhuva* (immutable), *anidassana* (can't be pointed out), *amata* (undying), *khema* (secure), *acchariya* (wonderful), *abbhūta* (marvellous), *ajāta*

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1. Quoted from the Buddha and His teachings –Narada thera –pp. 493-94.
2. It is so called because it is not conditioned by any known causal factor.
3. It is so called because it knows no extermination.
4. It is so called because the influx of sin has no hold on it.
5. It is so called because it makes for the further shore of the ocean of existence (saṁsāra).
6. It is so called because it cannot be apprehended by the sense-organ but only by the instrument of gradually matured knowledge.
7. It is so called because it is not affected by any process of decay.

(unborn), *gambhīra* (deep), *seṭṭha* (summum-bonum) *appamāṇa* (immeasurable), *accutapadaṁ* (immutable state) and so on. In fact, *Nibbāna* is realized as one of the mental objects *(vatthu-dhamma)*. But this does not mean that it is beyond the reach of a human being. Anyone may achieve this state by practising *sīla*, *samādhi* and *paññā*.

By nature, *Nibbāna* is singular but it becomes dual on account of its being experienced before death and after that. However, according to its different aspects it is of three types, namely, *suññata* (void) *animitta* (signless), and *appaṇihita* (longing free).[1] Since *Nibbāna* is devoid of lust, hatred and ignorance or all conditioned things, it is known as *suññata*. *Nibbāna* is known as *animtta* because it is free from signs of lust etc., or from the signs of the conditioned states. It is also called *appaṇihita* for it is free from the hankering after lust etc., and does not longed for any feelings of craving.

At this point, one may be curious to know what the difference between *Nibbāna* and *parinibbāna* is? Generally, it is supposed that *parinibbāna* refers merely to the dissolution of the constituent five groups *(pañcakkhandha)* of existence at the death of an *Arahatta*. But this is an incorrect view because *parinibbāna* is, in fact, used in two senses, viz; (1) *kilesa-parinibbāṇa*, the destruction of the defilements, and (2) *khandha-parinibbāna*, the destruction of the constituent five groups of existence at the death of an *Arhatta*. The former may be realised during the life time of a *yogāvacara* or simultaneously with the latter at the time of death. The *kilesa-parinibhāna*, if realized during one's life process, is termed *sopādisesa-nibbāna-dhātu*, and the person, who realises it, becomes *Arahatta*. Similarly, the *khandha-parinibbāna* is generally, realised at the time of death i.e. the dissolution of five aggregates, and therefore, termed *anupādisesa-nibbāna-dhātu*. In this case, person realizing it becomes free from the cycle of birth and death for ever. Sometimes, both the aspect of *parinibbāna* take place at one and the same moment, that is, when one becomes an *Arahatta* at the moment of death.

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[1] '....tathā, suññataṁ, animittaṁ, appaṇihitañceti tividhaṁ hoti ākārabhedena'. –Abhs. 6.30, p. 124.

There are two aspects or types of *Nibbāna*, namely, *sopādisesa-nibbāna-dhātu* and *anupādiseasa-nibbāna-dhātu.*[1] When *Nibbāna* is realized in the process of one's life and his body still remains, it is called *sopādisesa-nibbāna-dhātu.* When an *Arhatta* attains *Nibbāna*, after the dessolution of the body without any remainder of psychic existence, it is called *anupādisesa-nibbāna-dhātu.* Explaining these two aspects of N*ibbāna,* the *Buddha* states:

"What, O Monks, is the element of *Nibbāna* with the basis still remaining? Herein, a Monk is an *Arahatta,* who has destroyed the defilements, lived the holy life, done what was to be done, laid aside the burden, attained his goal, destroyed the fetters of existence, and is delivered. His five sense organs still remain, and as such, he experiences the pleasant and the unpleasant, pleasure and pain. That destruction of attachment, hatred and delusion of his, O' Monks, is called the element of *Nibbāna* with the basis still remaining".[2]

"What, O Monks, is the element of *Nibbāna* without the basis? Herein a Monk is an *Arahatta,* who has destroyed the defilements, lived the holy life, done what was to be done, laid aside the burden, attained his goal, destroyed the fetters of existence, and who is delivered. In this very life O Monks, his sensations have no delight for him, and they will be cooled. This is called, the element of *Nibbāna* without basis."[3]

It is true that *Nibbāna* cannot be truly and rightly described by verbal expression, because there is nothing equal or similar to it (*patibhāga).* Had there been something like it, there would have been scope for comparison and based on that it could have been described. Since it is peerless *(appatibhāga),* verbal

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1. The term dhātu is used here to signify no-soul in Nibbāna-'Dhātū ti nijjīva-mattassetaṁ adhivacanaṁ'. –SV. 78.
2. I.V. (KN Vol. 1) 2.17.18, p. 208.
3. Ibid.

description cannot communicate the real nature of *Nibbāna.* However, we may attempt to describe it in a way that, at least, part of the meaning is conveyed.

The *Milindapañho,* describing the basic nature or quality of the *Nibbāna,* states:

"Padumassa, mahārāja, eko guṇo nibbānaṁ anupaviṭṭho, udakassa dve guṇā, agadassa tayo guṇā, mahāsamuddassa cattāro guṇā, bhojanassa pañca guṇā, ākāsassa dasaguṇā, maṇiratanassa tayo guṇā, lohitacandanassa tayo guṇā, sappimaṇḍassa tayo guṇā, girisikharassa pañca guṇā nibbānaṁ anupaviṭṭhā" ti.[1]

All these qualities may be explained as follows:-

"As the lotus is untranished by water, so is *Nibbāna* untarnished by any evil disposition. It assuages the fervour of evil disposition like water assuages heat. Further, as water allays the thirst of men and beasts, in the same way *Nibbāna* allays the thirst for attachment or lust, future life and worldly prosperity. Again, like the three qualities of medicine providing refuge for beings tormented by poison, putting an end to diseases, and being ambrosia, *Nibbāna* also has three qualities, the refuge for beings tormented with the poison of evil dispositions, putting an end to suffering and being ambrosia. Further, as the ocean is free from corpses, mighty and boundless, and does not fill even with all the rivers that flow into it; is the abode of mighty creatures, and is in blossom, as it were with innumerable fine ripples which resemble flowers on its surface; in the same way, *Nibbāna* is free from dead bodies and evil dispositions; is mighty and boundless and does not fill even with all beings (who enter into it); is the abode of great men–*Arahattas*; and is all in blossom, as it were, with innumerable fine flowers of purity, knowledge, and emancipation.

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[1] Miln. 5.3.10.19, p. 226.
(There is one quality of the lotus, O king, inherent in Nibbāna, two qualities of water, three of medicines, four of the ocean, five of food, ten of space, three of the wish-conferring gem, three of red sandal-wood, three of the froth of ghee, and five of mountain peak.)

Nibbāna also has the qualities of food. As such, it supports life because it puts an end to old-age and death, increases the power of *iddhi,* the source of the beauty of holiness, puts a stop to the suffering arising from every evil disposition, and overcomes the weakness which arises from hunger and pain. Further like space, *Nibbāna* is not born, neither does it grow old, nor does it die, it does not pass away, it has no rebirth, it is non-conqeurable, thieves cannot carry it away, it is not attached to anything, it is not the sphere in which *Arahattas* move, nothing can obstruct it and it is infinite. These are the ten qualities of space inherent in *Nibbāna.*

Again, like the wish-conferring gem, *Nibbāna* has the qualities of satisfying every desire, causing delight, and being full of lustre. Besides, just as the red sandal-wood is hard to get, is unequalled in the beauty of its perfume and is praised by all, in the same way, *Nibbāna* is hard to achieve, is unequalled and is praised by all the noble-ones. Similar to the qualities of ghee, *Nibbāna* is beautiful in righteousness with a pleasant perfume of righteousness and has a pleasant taste. Further, like the mountain peak, *Nibbāna* is very lofty, immovable, inaccessible, a place where no plant of evil dispositions can grow and is free both from desire to please and from resentment"[1].

At this point it may be asked, if *Nibbāna* possesses such qualities, then where is it? In the *Milindapañha,* the venerable Nāgasena says in this regard: "There is no spot facing east, south, west and north, above, below or beyond, where *Nibbāna* is situated and yet *Nibbāna* exists; and he who orders his life rightly based on virtue with rational attention, may realise it, whether he lives in Greece, China, Alexandria or in Kosal".[2] Further clarifying with an example he says: "Just as fire exists but is not stored up in any particular place but arises when the necessary conditions appear, So *Nibbāna* is said not to

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1. Miln- 5.3.10.19, pp. 226-229.
2. Ibid. 5.3.12.23, p. 232.

exist in a particular place, but it is attained when the necessary conditions are fulfilled".[1] Now a pertinent question that arises is when it is impossible to store *Nibbāna* , why would one wish to attain it? As the Buddha has expounded, there is universal suffering. Birth is suffering; decay is suffering; desease is suffering; death is suffering; to be associated with the unloved is suffering; to be separated from the loved is suffering. In short, the five constituent groups of existence are suffering.[2] *Nibbāna* is our ultimate goal to overcome these sufferings. And, therefore, the attainment of *Nibbāna* is a must.

One may attain *Nibbāna* by practising the *Ariya-aṭṭhaṅgika-magga* (Noble-eightfold-path) consists of *sammā-diṭṭhi* (right-view), *sammā-saṅkappa* (right-resolve) *sammā-vācā* (right-speech), *sammā-kammanta* (right-action), *sammā-ājīva* (right-livelihood), *sammā-vāyāma* (right-effort), *sammā-sati* (right-mindfulness) and *sammā-samādhi* (right-concentration). These factors, in fact, signify the mental properties i.e. *cetasikas*, found in the four classes of *lokuttara-citta.* The *Visuddhimagga* treats of these eight factors of the noble-path of truth leading to the extinction of suffering under three heads, namely, *sīla* (virtue), *samādhi* (concentration) and *paññā* (wisdom). *Sīla* comprises *sammā-vācā, sammā-kammanta* and *sammā-ājīva* while *sammā-vāyāma, sammā-sati* and *sammā-samādhi* are grouped in the head *samādhi.* The *sammā-diṭṭhi* and *sammā-saṅkappa* form the third head *paññā. Sīla* enables one to control his tongue and body only. *Samādhi* stands guard over his mind and therefore, over his tongue and body as well. A pure mind or a mind purified will see things, by perfect wisdom *(paññā),* as they really are. Besides, the Buddha's teachings offer a great variety of the methods of mental training and subjects of meditation, suited to various individual needs, temperaments and capacities, but all of them ultimately converge in 'the way of mindfulness' *(satipaṭṭhānamagga),* called by the Buddha himself 'the only way' *(ekāyano-maggo).*[1]

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[1] Ibid.. 5.3.12.23, p. 232.

[2] 'Saṅkhitena pañcupādānakkhandhā dukkhā'. M.V. 1.7.14, p. 13.

However, the *Abhidhammatthasaṅgaho* states that one elevates himself with the emergence of the knowledge of insight. 'After this the consciousness of the initiate *(gotrabhu)* leaning upon *Nibbāna* occurs, over-mastering kinship with worldly beings and evolving kinship with the *Ariya's* (the Noble ones). Immediately after that consciousness, the path consciousness, namely, *magga-ñāṇa* discerning the fact of suffering, expelling the fact of its cause, realizing the fact of its cessation, cultivating the fact of the way (to cessation) descends into ecstatic thought.[2]

Here, it should be noted that the suffering, the cause of suffering, the cessation of suffering and the path leading to the cessation of suffering are, though, Noble Truths yet they are realised only by the path consciousness of the *Ariyan.* As mentioned while discussing the four stages of the *lokuttara-citta,* they are:

1. *Sotāpanna* – stream-winner,
2. *Sakadāgāmī* – once-returner,
3. *Anāgāmī* – never-returner, and
4. *Arahatta* – the Holy one.

As they have already been discussed, here, it would be sufficient to say that with the realization of the first stage, the Noble One becomes free from self-illusion (personality belief), sceptical doubt, and attachment to mere rite and rituals. At the second stage, the Noble One weakens coarse sensual desire, and coarse ill-will. It means that he has weakened these two fetters but not yet completely eradicated them. At the third stage, the Noble One becomes fully free from the above-mentioned five fetters. At the last state, the *Arahatta,* breaks asunder the remaining five fetters, namely craving for fine material existence, craving for immaterial existence, conceit, restlessness and ignorance. The *Arahatta* gains release from the round of rebirth and attains *Nibbāna.* All those who have reached these four stages of holiness are known *Ariyas* and they are considered to have attained *Nibbāna* to the extent that they have got rid of some or all the fetters of existence.

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[1] 'Ekāyano ayaṁ, bhikkhave, maggo sattānaṁ visuddhiyā sokaparide-vānaṁ samatikkamāya, dukkhadomanassānaṁ atthṅgamāya, ñāṇassa adhigamāya, nibbānassa sacchikiriyāya, yadidaṁ cattāro satipaṭṭhānā'.
–MN, 10.2 70 SN. Vol. V, 47 1, p. 122.

[2] Abhs. 9.36, pp. 172-173.

When the necessary conditions are fulfilled, *Nibbāna* is attained and such conditions are fulfilled only when one destroys all his desires, fetters, defilements etc. Hence, it is said that *Nibbāna* is attainable here and now, or in other words, in this very life, provided one destroys defiling fetters.

What is meant by the attainment of *Nibbāna?* This means the end of suffering, and the realization of unutterable eternal bliss. However, as mentioned earlier its peaceful state cannot possibly be described in finite terms, but its condition can be appreciated as a contrast to *saṁsāra* or the round of rebirth. *Saṁsāra* is impermanent, miserable and undesirable, whereas *Nibbāna* is eternal, blissful and desirable. Nevertheless, after this fairly exhaustive discussion of *Nibbāna,* it must be conceded that *Nibbāna* is not a subject to be grasped by intellect alone; it is something transcendental, and should be reached by one's own intuitive wisdom." And if one succeeds in his efforts towards realising *Nibbāna,* he experiences it as a state of eternal peace. Therefore, it is assterted '*Nibbānaṁ* paramaṁ sukhaṁ'.

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Glossary

Arranged in order of Pali alphabet

A

A	not, non, without
Akakkhalata	absence of roughness
Akaṭhinata	absence of hardness i.e. softness
Akappiya	undone, improper
Akammaññatā	unwieldiness
Akammaññabhāva	the state of inactivity/ unworkableness
Akalusa	freedom from pollution, absence of impurities, pure
Akalyatā	unpleasantness,
Akāraṇaja	born of without cause
Akiñcana	(having) nothing
Akusala	immoral, bad, demerit
– kamma	immoral action
– citta	immoral-consciousness
– cetasika	psychic factors
– vitakka	immoral- initial application
– saṅkappa	immoral resolve/intention
Akkhamana	not sharing
Akkhāto	said, declared
Agedha	free from greed, absence of greed
Agga	highest
Aggi	fire
Agelaññabhāva	the state of healthiness
Aghātavatthu	ground for annoyance
Aṅga	factor
Acakkhukatā	without associating with eye
Acaṇḍika	non-severeness, non-aversion non-ferocious
Acittakatā	without associating with consciousness
Ajigucchana	not abominating, liking

Ajimhitā	:	non-crookedness
Ajjava	:	uprightness, straightness
Ajjhattaṁ	:	internal, inner
Ajjhattika	:	internal
Ajjhorati	:	to swallow
Aññasamāna-cetasika	:	psychic factors, common to all, ethically variable
Aññāṇa	:	ignorance
Ajjhupekkhaṇa	:	evenness, indifference
Aṭṭha	:	eight
Aṭṭhadhā	:	eight types
Aṭṭhadhānuttaraṁ	:	eight types of supramundane state
Aṭṭhasaṭṭhi	:	sixty–eight
Aṭṭhārasa	:	eighteen
Aṇḍaja	:	born of an egg
Ati-iṭṭha	:	extremely desirable
~ paritta	:	very slight
~ mahanta	:	very great
Atīta	:	past
– bhavaṅga	:	life continuum
Attagārāva	:	self respect
Attano	:	own
Attavāda	:	doctrine of self, egoism
Atthapaññatti	:	concept as meaning
Atthika	:	profitable, proper, disirous of, seeking for
Atthikata	:	profitableness, proper
Athaddhatā	:	non-stiffness, non-rigidity, workability.
Athekanavuti	:	thus eighty nine
Atthuddhārakaṇda	:	the fourth chapter of the *Dhammasaṇgaṇi,* briefly presents the discussion of the *mātikās* already explained in detail in the *Nikkhepakaṇḍa,* and also presents detail exposition of the *mātikās,* not

	explained in detail or remain unexplained in the *Nikkhepakaṇḍa*.
Attho	meaning, sense
Adandhatā	non-sluggishness
Adinnādāna	stealing
Adukkhamasukhaṁ	neither painful nor pleasant (feeling)
Adubbalabhāva	absence of weakness
Adosa	loving kindness, good-will, amity, friendliness, non-hatred
Addhā	period, path, indeed
Addhāna	duration
Adhammo	evil, sin
Adhigama	attainment, acquistion, knowledge
Adhiṭṭhāna	foundation: resolution, determination, decision
Adhiṭṭhita	established
Adhipati	predominant, master
Adhipāya	intention
Adhimutti	decision, resolve, liberation
Adhimokkha	decision, deciding
Adhimokkhabāhullatā	excessive confidence
Anattā	no-soul, egolessness
Anapāyanī	following inseparably
Anabhirati	dissatisfied with
Anallīnabhāva	the state of detachment
Anavajja	blameless, faultlessness
Anekaṁsa-gāho	taking various sides
Anūnāni	with no-deficiency
Andhakāra	darkness
Andhabhāva	the state of darkness
Anāgata	future
Anāgāmī	non-returner; never-returner
Anāthabhāva	helplessness
Anārammaṇa	without object
Anicca	impermanent
Aniccatā	impermanence

Anicchaya	indecisiveness
Aniṭṭha	undesirable, unpleasant
Anipphanna	non-concretely produced
Animitta	signless
Aniyatayogī	unfixed adjuncts
Aniruddha-S'ataka	a treatise written in Saṅskrita by Ācariya Anuruddha Mahāthera
Anissāyana	absence of envying
Anukūla	favourable, agreeable
Anukūlamitto	agreeable friend
Anuttara	supra-mundane, best
Anuttāsa	holding or having fear
Anupaccheda	non-interruption
Anupaviṭṭha	untarnished
Anupassanā	contemplation, consideration, realization
Anuppabandhana	continuous binding, anchoring, continuance
Anupādiṇṇa	unarisen, non-arisen
Anupādisesa	without residue remaining, without any substratum, without body remaining
Anupālana	maitenance, protection
Anubhavana	experiencing
Anumajjana	contemplating or thinking over
Anuyoga	constant practice
Anuyojana	linking
Anurakkhe	protects
Anuloma	direct order; conformity, one of the stages of *appanāvīthi* which causes the destruction of immoral states and also initiates *appanā* for performing function.
Anusaya	latent disposition
Anussati	recollection, mindfulness
Anussāha	lack of driving power, lack of enthusiasm

Aneka	:	many, various
Anotappa	:	fearlessness
Antaradhāna	:	disappearance
Apagama	:	disappearance, loss
Apacayagāmi	:	making for the undoing of rebirth,
Apanayana	:	act of removal
Apariggaha	:	non-appropriation, non attachments
Aparipphandasītibhāva	:	state of inactivity and calmness
Aparimāṇaṁ	:	without limit, immeasurable
Appaṭigharūpa	:	non-impinging matter
Appanā	:	absorption, an advance stage of mental development, at this stage *citta* centralizes itself on the object
Appanā-vitakka	:	fixing of thought on an object
Appanā-samādhi	:	attainment of concentration
Appamaññā	:	illimitable
Appamādena	:	with carefulness, earnestness
Appamāṇa	:	infinite, boundless
Appahātabba	:	not to be eradicated
Appaṁ	:	a little, a few, slight
Api	:	also
Apilāpana	:	not-wobbling
Abbhokāsavāso	:	living in the open air
Abyākata	:	non-moral
Abyākata-citta	:	non-moral consciousness
Abyāpādena	:	with friendliness, by friendship
Abhi	:	deep, subtle profound. excellent etc.
Abhighāta	:	elimination, hit
Abhijjhā	:	covetousness
Abhiññā	:	direct knowledge, super knowledge (intellect)
Abhidhamma piṭaka	:	the third part of the Tipiṭaka; contains the exceedeingly deep profound and preponderant teachings of the Buddha.

Abhidhammatthasaṅgaho	a treatise on Abhidhamma by Acāriya Anuruddha Mahāthera
Abhidhamma-bhājaniya	the classification of the Abhidhamma or the Abhidhamma-classification.
Abhidhammāvatāra	treatise on the Abhidhamma by the Buddhadatta
Ābhidhammika	the knower of the *Abhidhamma* or the *Abhidhamma*-master, one who teaches *Abhidhamma.*
Abhiniropana	directing, establishing firmly, fixing upon; application.
Abhiniropeti	directs, implants
Abhinivesa	interpretation, inclination, tendency
Abhinīhāra	conveying or bringing near, taking act, resolution, aspiration
Abhibhutaṁ	over-whelmed
Abhisaṅga	to stick, sticking, cleaving
Amata	ambrosia, the deathless state
Amuñcitvā	having not given up, having not released
Amoha	knowledge, insight, non-delusion, wisdom, right-view
Ayaṁ	this
Ayonisa	unwise, improperly, unjudiciously
Ayonisa-abhinivesa	unwise interpretation (tendency)
Ayonisa-manasikāra	unwise attention
Arati	non-attachment, aversion
Arati-vighāta	the elimination of aversion
Arahatta	the state of an Arahanta; Arahantship
Ariya	noble; noble one
Ariya-aṭṭhaṅgīkamagga	Noble Eightfold Path
Ariya-sacca	Noble truth
Arūpa	formless; immaterial

Arūpa-bhūmi	formless-sphere
Arūparāga	attachment for formless-sphere
Arūpāvacara	the formless-sphere, belonging to the realm of arupins (formless)
Arupāvacara-citta	formless-sphere consciousness
Arupāvacara-bhūmi	the realm of formless, formless-sphere
Arūpa-loka	formless-sphere; world of the formless being
Arūpī	the formless being
Alagga	detached, non-delusion, not stuck, not attached
Alajjana	absence of shame, shameless, absence of shamefulness
Alobha	non-attachment, sacrifice, non-greed, generosity, disinterestedness unselfishness
Avacara	frequents about, moves about
Avacarati	moves in, frequents
Avajja	unblamable, faultless
Avabujjhati	clearly understands, understands with clarity;
Avahayati	tastes
Avikkhepa	non-distraction
Avijjā	ignorance
Avinibbhogarūpa	inseparable matter
Aviparita	abstract
Avippayogavasena	inseparably
Avibhūta	obscure, not clear
Avirodha	non-resentment
Avirodhita	non-resented, non-opposition
Avisāraṇa	non-scattering, non-distraction
Avihiṁsa	harmlessness
Avūpasamo	without calmness
Avāyapāda	benevolence or amity
Asaṅkhata	unconditioned

Asaṅkhārika-citta	:	uninstigated (unprompted)
Asaṅgaha	:	non-inclusion, not included
Asaṅgahitena	:	with non-inclusion
Asaṅsappana	:	to oppose indecision, not struggling, opposing the indecision.
Asaṅsīdanabhāva	:	state of opposition, not sinking down
Asaññasatta	:	non-percipient being.
Asaññi (Asañña)	:	non-percipient (being), unconscious
Asaddhāyādi	:	unfaithfullness or the lack of confidence, (mindfulness) etc.
Asampatti	:	absence of one's own success (property) or fortune
Asamphuṭṭha	:	untouched
Assamoha	:	not to forget, not being bewildered, absence of confusion, non-delusion
Asucimhi	:	in the pit of filth, in dirt; in excrement, in the filthy element
Asubha	:	impurity, unpleasant, ugly,
Asubhanimittassa	:	of impure object; loathsomeness as an object (of meditation)
Asubhabhāvanā	:	meditation on loath-someness of the object
Assāda	:	enjoyment; taste; satisfaction
Assādeti	:	enjoys; to taste; to enjoy
Ahiṁsā	:	non-violence,
Ahirikaṁ	:	shamelessness
Ahetuka	:	dissociated from root. rootless

Ā

Ākāra	:	mode, manner, appearance
Ākārena	:	with manner, by appearance,
Ākāsa	:	space; sky
-kasiṇa	:	Space-device
-dhātu	:	element of space

Akāsānañcāyatana : base of infinite-space
Ākiñcaññāyatana : base of nothingness
Āgantukehi : with incoming,
Āghātavinaya : suppression of anger, hatred or annoyance
Ācaya : accumulation
Ācayagāmi : cause of the rebirth, accumulation
Ājīvahetuka : for livelihood
Ājīvanti : live
Ādikalyāṇaṁ : beautiful in the beginning
Ādi : etc.
Ādinava : danger
Ādhāra : support, basis
-bhavo : being support
Ānayana : bringing
Āpajjati : gets into, gathers
Āpātha : avenue
Āpādīyati : is, produced, gets comes into (existence)
Āpāthagatavisaya : an object which has entered the avenue, avenue-entered object
Āpeti : fluid
Āpo : water, find
Āpogataṃ : belonging to fluid
Āpodhātū : the element of cohesion
Ābhidhammika : The person who knows The Abhidhamma-preacher, the knower of Abhidhamma
Āyatana : base
Āyatana-vibhaṅga : division of base
Āyu : life
Āyu-pamāṇa : life span
Āyusā : during life, as long as life lasts
Āyūhana : accumulation; striving
Ārakkha : guarding
Ārammaṇaṁ : object

Ārammaṇapaṭipādaka	(attention) regulating the object.
Ārammaṇabhimukha	turning towards the object
Āruppa	immaterial states; formless state
Ārogya	wholesome, healthy
Ārohati	ascends, mounts, climbs
Ālambanappabheda	types of object
Ālambanaṁ	object
Āloka	light
Ālokasaññā	(object) perception of light
Ālokasaññāmansikāra	contemplation on the (object) perception of light
Āvajjana	adverting
Āvuso	friend, (usually used in coversation between bhikkhus)
Āsanna	proximate
Āhananapariyāhanana	striking and threshing
Āharaṇa	fringing (up)
Āhāra	food
Āhāra-paṭikūla saññā	perception of the repulsiveness of food
Āhu	said

I

Iṭṭha	desirable
Iṭṭhmajjhatta	balanced
Iṭṭhakārasambhoga	enjoying the desirable (object)
Itthatta	femininity
Itthi	female
-bhāva	femininity
Idaṁsaccābhinivesa	dogmatic belief that this alone is the truth
Iddhipāda	constituent of psychic power
Indriya	(controlling) faculty
Indriyesuguttadvāratā	sense-restraint, control over one's
	senses
Iriyanā	posture, movement of the body
samparivattanata	changing the posture of body

Iriyāpatha	bodily posture
Isipatanamigadāva	the place, presently known as Saranātha (near Varanasi in U.P.) where the Buddha delivered his first sermon (discourse) i.e. DHAMMACAKKAPAVAṬTANA.
Issā	envy, jealousy

U

Ukkaṭṭha	superior, prominent
-vasena	at most
Uggaha	acquiring, learning, noticing
Uggaha-nimitta	acquired image
Ujjukatā	rectitude
Ujubhāvo	the state of straightness (rectitude)
Uṇha	heat, hot
Uṇhattaṁ	the state of heat, heat
Utu	season, seasonal-condition, temperature.
Uttama	best, supreme
Uttara	above, beyond, transcends
Uttāsā	fear
Uttāsākāraṇa	from the fear of
Uttiṇṇa	crossed over, gone to the other shore
Utu	season, seasonal condition
Udakapasādamaṇi	water pruifying gem
Udakaṁ	water
Udayabbaya	rise and fall, increase and decrease, birth and death
Uddhacca	restlessness, distraction
Uddhaca-kukuccaa	flurry & worry, restlessness and distraction
Unnati	rising, elevation, increase, haughtiness

Unādhikanivārana	preventing deficiency
Unāsabhāvena	beacuse of deficient nature
Upakkiliṭṭha	defiled, impure
Upakkilesa	pollution, impurity, defilement
Upakkilesehi	with pollutions
Upacaya	growth, heaping up, accumulation
Upacāra	access, neighbourhood, preliminary action
Upacāra-samādhi	neighbourhood concentration
Upaṭṭhāna	awareness, understanding
Upatthambhana	upholding, supporting
Upannānupannabhāvena	in arisen or unarisen state
Upasama	peace (of mind), calmness
Uppatti	arising, rebirth, origin
Uppāda	arising, generating, orgination
Upādāna	clinging, grasping
Upādānakkhandha	aggregates of clinging
Upādāya	derivative, derived
Upādārupa	derivative matter
Upādiṇṇa	arisen; of the following
Upekkhā	indifferent, equanimity, indifference.
Upekkhāsahagata	associated with indifferent (feeling) accompained by indifferent (feeling)
Uppāda	arising, generating, rising
Ubbahana	lifting, bearing, pulling out
Ubbegā-pīti	transporting or uplifing rapture
Ubhaya	both
Ubhayabhāgagataṁ	with both the edges
Ubho	both
Ummāda	insanity, madness
Ummujjana	emergance
Usmā	heat
Usmāgataṁ	belonging to heat
Usūyanā	envy, jealousy
Ussuketvā	endevouring, being zealous

E

Eka	one, some
Ekkaga	concentrated, clam, tranquil
Ekaggatā	one-pointedness, tranquillity, concentration
Ekaggabhāva	the state of one-pointedness
Ekkacca	certain, some
Ekato (katva)	together, being one
Ekaputta	one son, only son
Ekavīsa	twenty–one
Ekādasa	eleven
Ekādasavidha	eleven types
Ekāyana	only
Ekārammaṇe	same object, on an object
Ekālambanavatthukā	(having) one object and base
Ekūnanavuti	eight–nine
Ekūnavīsati	nineteen
Ekūnasaṭṭhi	fifty–nine
Ekuppādanirodhā	arises and perishes simultaneously
Etarahi	now, at present
Evaṁ	thus, in this way
Esa	(euphonic form of eso) that

O

Okappana	trusting
Oghuttaraṇa	crossing the flood
Okkanitikā-pīti	flooding rapture
Ojā	nutritive essence
Ottappa	shame, fear of wrong-doing
Ottappati	fears, to feel a sense of guilt, to be afraid of evil
Odagya	elation
Onāhana	smother
Opapātika	apparitional spontaneous birth
Obhāsa	aura
Omaka	inferior
-vasena	at least

Osāna	: the end, ceasing
Oḷārikarupa	: gross-matter

Ka

Kakkhala	: rough, harsh, hard
Kakkhalatta	: roughness, harshness, rigidity
Kakkhalabhāvo	: the state of roughness
Katākata	: done (and) undone
Katānukata	: done (and) undone
Kattukāmyatā	: desire to do
Katvā	: having done
Kathāvatthu	: fifth book of the Abhidhamma piṭaka compiled by Mogalliputtatissa Thera during the reign of Asoka, the great
Kadāci	: sometimes perhaps
Kappiya	: done, appropriately, lawfully, properly
Kappa	: suitable, proper
Kabaḷikāra-āhāra	: edible food
Kamaladadale	: on lotus-leaf, on the petal of a lotus
Kampana	: wavering
Kampenti	: to be disturbed
Kamma	: act, action, deed
Kammaja	: born of kamma (action)
Kammaññatā	: workableness, wieldiness, efficiency, adaptability
Kammaññabhāvo	: state of workableness, serviceableness, adaptability, fitness etc.
Kammaññaṁ	: adaptability, serviceableness etc.
Kammaṭṭhāna	: object of meditation; meditation-subject
Kammanimitta	: sign of kamma
Kammanto	: work
Kammassakatā	: believing in cause and action

Karaṇa mattaṁ	only functional
Karuṇā	compassion
Karoti	acts/does
Kalāpa	group; a group of primary elements
Kappa	suitable, proper
Kalyāṇa	morally good, welfare
Kalyāṇamitta	good friend
Kasiṇa	device
Kasituṁ	for cultivating or ploughing
Kātu	inf. of karoti, to do
Kāma	desire; pleasure; lust, an object of sensual enjoyment; sense (sphere); sensuous (plane)
Kāmacchanda	conation for sensual pleasure
Kāma-taṇhā	desire for sensual pleasure
Kāmabhavo	the sphere dominated by sensual pleasures
Kāma-bhūmi	sense-sphere;
Kāmarāga	attachment for sensual desire, sensual passion. The world of pleasures
Kāma-vitakka	initial application of sensual desire; initial thought concerning pleasures
Kāmatā	desire
Kāmāvacara	sense-sphere
Kāmāvacara-kusala-citta	sense-sphere moral consciousness, the moral consciousness of sense-sphere.
Kāmiyati	desires, likes, wishes, craves
Kāme	in the sense-sphere
Kāmeti	desires, wants
Kāmesūmicchācāra	sexual misconduct
Kāya	body
Kāya-indriya	controlling-faculty of body

Kāya-kammaññatā	: adaptability of mental factors (psychic factors)
Kāyagatā-satiyā	: through the culture of awareness on the body, through the awareness by the function of body
Kāya-gelañña	: sickness of mental factor
Kāyacittapiṇa	: thrilling of the mind and the body
Kāyacittabādhaṁ	: physical and mental obstacle
Kāyaduccaritādīhi	: physical misconduct/misdeeds etc.
Kāyadvāra	: body-door, physical door
Kāyapassaddhi	: composureor calmness of psychic factors
Kāyapāguññatā	: proficiency of psychic factors
Kāyamudutā	: pliancy of psychic factors
Kāyalahutā	: buoyancy of psychic factors
Kāyavaciduccarito	: from physical and vocal misconduct
Kāyaviññāṇ	: body-consciousness
Kāyaviññatti	: bodily intimation, bodily intimating (element)
Kāyeṇa	: with body, through body
Kāyujjukatā	: rectitude of psychic factors
Kāraṇa	: reason
Kāla	: time
Kālavimutta	: independent of time
Kicca	: fuction
Kiṇāti	: buys
Kiriyati	: performs
Kiriyā (kriyā)	: inoperative, functional
Kiriyā-citta	: inoperative-consciousness
Kilesa	: defilement
Kuckkuccaṁ	: worry, remorse,
Kucchita	: contemptible,
Kutta	: behaviour
Kuṭilabhāva	: the state of crookedness
Kusala	: moral
-kamma	: moral action

Kusala-citta	moral consciousness
Kusala-vitakka	moral initial apptication
Kusala-saṁkappa	moral resolve/intention
Kusa	a type of grass
Kuhanā	deceit, hypocrisy, fraud
Ketukamyatā	desire (to advertise self like a banner) vainglory, desire for prominence
Koci	some one, whoever
Kriya (Kiriyā)	inoperative
Kriyā-citta	inoperative consciousness

Kha

Khaṇa	moment
Khaṇḍicca	breaking of teeth
Khaṇikā-pīti	momentary rapture
Khanati	digs out
Khandha	aggregate
Khandhānaṁ	of / for aggregates
Khandhehi	with aggregates
Khaya	destruction; decay
Kharagataṁ	belonging to roughness,
Khādati	eats,
Khittamaṅsāpesi	scattered flesh and muscle
Khuddakā-piti	minor-rapture
Khemabhāva	fearlessness peacefully

Ga

Gacchantaṁ	going, moving
Gacchanti	go
Ganhantaṁ	receiving, holding
Gaṇhanti	receive, hold
Gati-nimitta	sing of destiny
Gandhavaṁsa	A late pali work by Nandapañña, relates in brief, the hostory of pali canon and gives account of post canonical pāli books written in Burma and Srilanka.

Gandhāyatana	:	base of smell (odour)
Gandhālambana	:	odorous object,
Gabbhaṁ	:	womb, interior, an inner chamber
-seyyaka	:	one who is born in an uterus
Garubhāva	:	the state of heaviness
Gahaṇa	:	clinging, receiving, taking, seizing, acquisition, grasp
Gahita	:	represented, taken, seized, grasped
Girisikhara	:	peak of mountain
Guṇa	:	virtue, quality
Guttadvāratā	:	by control over one's senses
Gelaññābhāvo	:	the absence of sickness
Gocara	:	sense object
Gotrabhu	:	initiate, the thought moment of Appanāvīthi which overcomes the sense-sphere lineage or that which develops the sublime lineage.

Gha

Ghāṇa	:	nose
Ghāna-āyatana	:	nose-base
Ghāṇa-indriya	:	controlling faculty of nose, the sense of smell
Ghāṇa-viññāṇa	:	nose-consciousness, perception of smell
Ghāta	:	destruction, kelling
Ghāyitu	:	to small, for smelling
Ghāyati	:	smells
Ghosa	:	utterance, sound

Ca

Ca	:	and
Cakka	:	wheel
Cakkhati	:	tastes, enjoys controlling
Cakkhu	:	eye
Cakkhu-āyatana	:	eye-base

Cakkhu-indriya	:	the sense of vision, faculty of eye
Cakkhu-dhātu	:	the element of vision
Cakkhu-viññāṇa	:	eye-consciousness
Cakkhuto	:	from eye
Caṇḍikka	:	severeness, savageness
Catutthajjhāna	:	the fourth jhāna moral consciousness.
Catudhā	:	four types; in four ways
Catunnaṁ	:	of the four
Catupaññāsa	:	fifty-four
Catumaggapabhedena	:	by way of the four fold classification
Catuvidhaṃ	:	four types
Catuvīsati	:	twenty-four
Cattāro	:	four
Candanaṁ	:	sandlwood
Calayanti	:	shake off
Cāhaṁ	:	and I
Citta	:	consciousness
Citta-kammaññatā	:	the adaptability of consciousness
Cittakkhana (citta-Khana)	:	thought-moment
Citta-gelañña	:	the sickness of consciousness
Citta-passaddhi	:	the calmness of consciousness
Citta-pāguññatā	:	the proficiency of consciousness
Citta-mudutā	:	the pliancy of consciousness
Citta-lahutā	:	the buoyancy of consciousness
Citta-vikkhepa	:	the distraction of consciousness
Citta-vīthi	:	the course of cognition
Cita-vodāna	:	the purity of consciousness
Citta-saṅkilesa	:	the pollution of consciousness
Citta-santāna	:	the stream of consciousness
Citta-sampayutta	:	associated with consciousness
Cittekaggatā	:	one-poitedness of the consciousness
Cittujukatā	:	the rectitude of the consciousness
Cittuppāda	:	the arising of the consciousness
Cittuppādakaṇḍa	:	the first chapter of the Dhammasaṅgaṇi

Cinteti : thinks
Cittena : with/by consciousness
Cuti : death, passing away
Ce : if
Cuddasa : fourteen
Cetanabhāva : the state of willingness
Cetanā : volition, consciousness, intention
Catayitvā : having intended, having perceived
Cetasika : psychic-factors.
Cetasi bhavaṁ : belonging to the consciousness
Cetasika assāda : the taste of mental properties i.e. psychic-factor
Cetaso : having the cognizance
Cetoyutta : associated with consciousness
Cetosamphassajaṁ : born of the contact with thought
Ceva : and also

Cha

Cha : six
Chattiṁsa : thirty-six
Chadvārika : belonging to the six-doors
Chanda : conation, desire to do
Chandanaṁ : conation, conating, desiring to do.
Chapaññāsa : fifty-six
Chasaṭṭhi : sixty-six
Chādana : envelopes, enveloping, covering
Chāyā'va : like shadow
Chidda : a hole, fissure
Chindatuṁ : for cutting
Chindanti : cut off
Cheka : skillful
Chedana : cutting off, inhibiting

Ja

Janeti : begets, gives birth, generates, yields.
Jaratā : decay

Jarā	: old, decay
Jalabindu	: the drop of water
Jalabuja	: womb born
Javana	: impulsion, apperception
Javanapaṭipādaka	: attention which regulates the apperception
Jahāti	: gives up, leaves
Jāti	: class; birth
Jātivasena	: according to the class
Jānāti	: knows
Jatibhedato	: according to the classification or division of class.
Jigghacchāyāpi	: also restrains or hesitates (from doing bad kamma)
Jīvita	: life, alive
Jivitarūpa	: material qualities of life
Jīvitindriya	: psychic life, life-controlling-faculty, vitality
Jivhā	: tongue
Jivhā-indriya	: faculty of tongue
Jivhā-viññāṇaṁ	: tongue-consciousness, olafactory-consciousness

Jha

Jhāna	: absorption, concentration of mind.
Jhānaṅga	: factors of jhāna (absorption or concentration)
Jhāna-citta	: jhanic-consciousness, meditative consciousness,
Jhānic-citta	: belonging to Jhāna, the consciousness of one who had attained Jhāna
Jhānabhedena	: —

Ña

Ñāṇa	: knowledge
Ñāṇa-sampayutta	: associated with knowledge

Ñāṇa-vippayutta	dissociated from knowledge
Ñātiṁ	to relative, to kinsman

Ṭha

Ṭhapana	sustainer, sustaining, setting up, placing
Ṭhāna	stage, place, presence
Ṭhita	one who stays, stood, immovable, stationary
Ṭhiti	stability, continuance, duration; presence (sub-moment)

Ḍ

Ḍaṁsa	gadfly

Ta

Tacchakādya	carpenter etc.
Taṇhā	desire
Taṇhācchanda	conation for desire
Tatiyajjhāna	the third jhāna
Tato	thereafter, then, therefore, thereupon, from there, from that, thence
-paraṁ	thereafter
Tattakapale	hot pan
Tattha	there, in that place
Tathā	Thus, likewise, in that way
Tatramajjhattatā	equanimity, balance of mind
Tathāgata	One who has gone so, the enlightened one
Tadāyattavuttitāya	arises depending upon them
Tadārammana	registration, recording, that object
Taya	three
Tasmā	therefore
Tasmiṁ	in that, on that
Taṁ	to him, to that

Tāpa	:	heat
Tāva	:	so much, so long, as far as
Tāvatā	:	so long, on that account, by that much
Tika-mātikā	:	traid, triple matrix
Tippakāro	:	three types
Tividhaṁ	:	three types
Tihetuka	:	triple-rooted
Tīṇi	:	Three
Tīraṇaṁ	:	crossing,
Tīreti	:	decides, judges finishes, executes
Te	:	they
Tejo	:	flame, fire, heat
Tejogataṁ	:	belonging to (flame, fire) heat
Tejo-dhātu	:	the element of heat
Tena	:	therefore, by him
Tepaṇṇāsa	:	fifty-three
Telañjanarāgo	:	liking the black dye of lamp
Tevīsa	:	twenty-three
Tasaṁ	:	—
Tulana	:	comparison, deliberation, weighting, rating

Tha

Thaddhabhāva	:	hardness, stiffness
Thambhitaṁ	:	support
Thina (Thīna)	:	sloth
Thina-middha	:	sloth and torpor
Thira-saññā	:	strong perception, lasting-perception

Da

Daṭṭhabbo	:	should be seen, understood
Daṭṭhu	:	to see, for seeing
Damo	:	subdueing, self-control, taming
Daratha	:	disturbance, anxiety, distress

Darathanimaddana	:	quietening the disturbance
Dasaka	:	decad
Dassana	:	vision, seeing, insight
Dahana	:	burning up, to burn up
Dāna	:	giving, donation
Dāna-citta	:	alms giving consciousness
Dāru	:	timber
Dāvāggi	:	forest fire
Diṭṭhi	:	wrong view, misbelief, dogma
Diṭṭhigata	:	wrong-view
Diṭṭhigatavippayuttaṁ	:	dissociated from wrong view, disconnected from wrong view
Diṭṭhigatasampayuttaṁ	:	associated/connected with wrong view
Diṭṭhicchanda	:	conation for wrong-view
Diṭṭhimānādi	:	wrong views, conceit etc.
Dissante	:	seeing
Deva	:	god, lord
Desayitvā	:	having delivered
Deseti	:	delivers discourse/instructions
Duka-mātikā	:	double matrix,
Dukkha	:	suffering
Dukkhanirodha	:	cessation of suffering
Dukkhamanveti	:	follows suffering
Dukkhasahagataṁ	:	accompanied by pain
Dukkhitesu	:	among sorrow afflicted,
Duccarita	:	misconduct
Dutiyajjhāna	:	the second jhāna
Duccarita	:	misconduct
Duvīdhaṁ	:	two types
Dussana	:	defiling, offending, corruption
Deva	:	god
Domanassa	:	displeasure, displeasurable
Dovārika	:	door-keeper
Dosa	:	ill will, hatred
Dosapaṭipakkha	:	opposed to ill-will

Dosamūlacitta	: consciousness rooted in ill-will
Dosamūlaṁ	: rooted in ill-will
Dvaya	: two
Dvādasākusalā	: twelve types of immoral
Dvādasadhā	: of twelve types
Dvāra	: door
– vimutta	: door-freed
Dvāsaṭṭhi	: sixtys-two
Dvipañcaviññāṇa	: ten sense-perceptions (two sets of fivefold sense-consciousness)
Dve	: two
Dveti	: is two types
	Dha
Dhamma	: mental attitude, volition or action, things, conditioned states as well as unconditioned states, intrinsic quality, Sutta and Abhidhamma, Buddha's teachings are collectively known as dhamma, Buddha's teachings compiled and contains in the Tipiṭaka, an object, truth, righteousness, good conduct, ultimate truth, discourse etc.
Dhamm-ālambana	: ideational object
Dhamma-chanda	: conation for idea
Dhammajātaṁ	: born of idea
Dhammataṇhā	: desire for an idea
Dhammadesanatthāya	: for the deliverance of discourse
Dhammadharo	: one who knows the doctrine
Dhammavicaya	: investigation of things
Dhammasaṅgaṇi	: the first book of the Abhidhamma-piṭaka
Dhammasabhāva	: the nature of the dhamma, characteristics of the dhamma
Dhammānupassī	: contemplator of the dhamma

Dhātu	:	element
Dhātukathā	:	the third book of the Abhidhamma-piṭaka
Dhātu-vavatthāna	:	the analysis of dhātu

Na

Na	:	no, not
Natthi	:	nothing; absence
Nayena	:	in the way of, as, accordingly, from the method of
Nava	:	nine
Navaka	:	nonad
Nahayicuṇṇānaṁ	:	for bathing powder
Nānā	:	many, several, different, differently
Nāma	:	mind, to name,
Nāma-jīvitindriya	:	Psychic life controlling faculty.
Nāmapaññatti	:	concept as name
Nāma-rūpa	:	mind and matter
Nāma-rūpa-pariccheda	:	A book by Anuruddha Mahāthra
Nāmarūpaparicchedakathā	:	discourse on mind and matter
Ni	:	a prefix connotes negation
Nikanti	:	attachment
Nikkasata	:	not ploughed, not cultivated
Nikkhanta	:	departed from, gone out
Nikkhepakaṇḍa	:	the third chapter of the Dhamma-saṅgṇi, presents a brief exposition of the questions raised under Abidhamma-mātikās as well as Suttanta-mātikās
Niguhana	:	concealing, concealment
Nicchaya	:	unshakableness, firmness, determination, certainty
Nidāna	:	cause, source, origin
Nipphanna	:	(concretely) produced
Nibbāti	:	to be extinguished, becomes passionless

Nibbāna	Eternal Bliss, the absence of desire
Nibbidā	disenchantment, disgust, weariness
Nimmadana	quitening, subduing, suppression
Nimitta	sign, portent
Niyataogi	fixed adjuncts
Niyama	procedure, associated, certainly, definitness
Niyyātana	launching, reaching
Niyutta	joined, engaged
Niraya	hell, the purgatory
Nirādīnava	not in danger, dangerless
Nirodha	cessation
Nirodha-ṣamāpatti	attainment of cessation
Nilādi	blue etc.
Nissatta-nijjīvita	absence of animate or entity,
Nissaya	support
Nissaya	taking resort to by means of, by taking support of
Nissitaṁ	dependent on, attached to
Nīyate	regulated
Nivaraṇa	hindrance,
Nivārana	preventing
Nivārenti	put obstacle, hinder, obstruct
Nekkhamma-vitakka	initial application of renunciation
Neti	leads, takes away
Nerayika	born in hell, belongs to the hell, one doomed to suffer in the hell.
Nevasaññānāsaññāyatana	the base of neither-perception-nor-non-perception

Pa

Pakaraṇa	chapter, book
Pakāsana	identifying, displaying
Pakiṇṇaka	Particular, miscellaneous, occasional
Pakiṇṇaka-cetasika	particular psychic factors

Pakkhandana	: entering, springing, chasing
Pakkhapātucchedana	: inhibiting partiality
Paggaha	: exertion, lifting, holding up
Paggaharaṇa	: trickling, dripping, oozing
Pacalāyikaniddā	: nodding and sleep
Paccaya	: relation; condition, cause
Paccayuppana	: conditionally arisen, arisen from a cause
Paccavekkhaṇa	: reviewing, reflection, consideration
paccupaṭṭhāna	: manifestation
Paccuppanna	: present, existing, immediately arisen
Pacchānutāṣa	: subsequent regret, remorse
Pañca	: five
Pañcadasadhā	: fifteen types
Pañcadvāra	: five (sense) doors
Pañcadvārāvajjana	: five sense-door adverting-consciousness
Pañcapaññāsa	: fifty-five
Pañcamajjhāna cittaṁ	: the fifth *jhāna*
Pañcaviññāṇa	: five (sense) consciousness
Pañcavidhā	: five types, five fold
Paññatti	: description, concept, designation
Paññā	: wisdom
Paññāya	: through/by/with wisdom or knowledge
Paññindriya	: the faculty of wisdom,
Pañha-pucchaka	: catechism
Paṭikūla-Saññā	: perception of repulsiveness
Paṭigha	: ill-will, aversion, hatred, antipathy
Paṭicca-samuppāda	: dependent origination
Paṭicchādana	: covering, enveloping
Paṭipakkha	: opposition, opposed to
Paṭipakkhabhūta	: (element) to be opposed to
Paṭiptti	: conduct, behaviour;
Paṭipadā	: way, path

Paṭibhāhga	:	counterpart (sign), similar
Paṭivedhana	:	penetrating, penetration
Paṭisnadhi	:	rebirth, rebirth-linking, conception
-kale	:	at the time of birth
~viññāṇa	:	rebirth-linking consciousness
Paṭihanana	:	striking, impinging
Paṭṭhāna	:	the 7th book of the Abhidhmma-piṭaka
Paṭhamajjhāna kusala	:	the first *jhāna*
Paṭhavī	:	Earth
Patiṭṭhāna	:	to act/acting as foundation/base, foundation or support.
Patita-puriso	:	fallen man (person)
Pathạrati	:	extends, expands, spreads
Pathavi	:	earth (solid element)
Padaṁ	:	foot
Padaṭṭhāna	:	proximate cause
Paduṭṭhena	:	with polluted
Paduma	:	lotus
Pannarasa	:	fifteen
Pabhassaramidaṁ	:	it is pure/luminous i.e. free from (all) pollutions
Pabheda	:	classification
Paragārava	:	others' respect,
Paracittavijānanā	:	knowledge of others' mind
Parato	:	in front of, all around
Paradukkhe	:	in others' suffering
Paramattha	:	ultimate sense
Paramattha-desanā	:	discourse on ultimate truth
Paramattha-dhamma	:	ultimate reality
Paramaṁ-vijjaṁ	:	most reprehensible
Paravāde	:	others views
Parasampatti	:	others' property
Parassa	:	others
Parāmāsa	:	pre-assume, touching, a contagion
Parikamma	:	preliminary

Pariggaha	: discernment, taking up, possession
Paricchinna	: restricted, divided, defined, limited
Paricchedato	: According to the classification, from the classification
Pariccheda-rūpa	: limiting material qualities (i.e. space)
Pariññā	: full understanding
Pariṇāma	: ripening, change, development
Parito	: on every side, round about
Paritta	: slight, small
Parideva	: lamentation, wailing
Paripākaṁ	: ripening, decay
Paripāko	: maturity, ripening
Paripācana	: maturing
Paripucchakatā	: questioning, discussion, one who asks a question or investigates
Paripuṇṇa	: perfect, complete
~bhāva	: perfectness, completeness
Paripureti	: fulfills, supplements question or investigates
Paribhijjamāna	: broken
Paribheda	: breaking up, division
Pariyatti	: doctrine
Pariyanta	: boundary, limitation
~ppakāsana	: exposing the limitation
Pariyesana	: searching, inventing, invention
Pariyonandhati	: covers ups, envelops, tie down
Pariyosāna	: in the end
Parivattita	: transformability, changes
Palibodha	: impediments
Pavatti	: course of existence, goes on, happening
Pavattikāle	: during the course of existence
Pavattana	: carrying out, moving forward, existence
Pasannena	: with purified/pure

Pasādaniyavatthusu	:	serenity in propitious things
Pasādana	:	purifying, purification
Pasādarūpa	:	sensitive matter
Pasāriyati	:	extends, scatters, spreads
Passati	:	sees, perceives, looks at
Passaddhi	:	tranquillity, serenity, calmness, quitetude
Passabhanaṁ	:	calmness
Pahatāsi	:	provoked (snake)
Pahāna	:	abondoning, removing
Pahānāya	:	for removal, eradication, eradicating
Pāka (-citta)	:	resultant
Pākāni	:	resultants
Pāguññatā	:	proficiency
Pāguññabhāvo	:	the state of skillfulness, proficiency
Pāṇātipāta	:	killing
Pāpa	:	sin, immoral
Pāpake	:	in sinful
Pāpānaṁ akaranaṁ	:	not doing evils
Pāpeti	:	finds, gets, to cause, to reach or attain
Pāpetuṁ	:	to get, to find
Pālana	:	protection, preservation
Pālicca	:	greyness of hair
Pāsāṇabhighāta	:	hit by stone
Pi	:	also
Pīti	:	joy, rapture, zest
Pipāsāyapi	:	by thirst also
Pisuṇā-vācā	:	back-biting
Puggala	:	individual, being
Puggalapaññatti	:	the fifth book of the Abhidhamma piṭaka
Puñña	:	merit, meritorious, virtuous
Puññapākāni	:	moral resultants
Puññāpuññāni	:	moral and immorals
Puṇṇacando	:	full moon

Putta	:	son
Puthujjana	:	ordinary being, people, worlding
Pubbaṅgama	:	fore-running of (all the state)
Pubbanta	:	the former end, the past
Pubbe	:	before, ago, formerly, in the past
Pumbhāva	:	masculinity
Purisa	:	male,
Purisatta	:	masculinity

Pha

Phandanaṁ-capalaṁ	:	flickering
Pharaṇa	:	all-pervading, suffusing
Pharaṇa-pīti	:	all-pervading rapture
Pharasu-vācā	:	harsh-speech
Phala	:	result, resultant
Phala-citta	:	resultant-consciousness
Phassa	:	contact,
Phoṭabba-ālambana	:	tangible object, tactile object
Phusati	:	touches
Phusana	:	touching, touch
Phusitū	:	to touch, for touching
Phoṭṭhabba	:	tangible

Ba

Bandhattaṁ	:	cohesiveness, coherencess
Bala	:	force, power
Bahiddhā	:	external
Bahu	:	many, much
Bahullatā	:	excessiveness
Bahuvidho	:	many types
Bahussutā	:	erudition of many, learned
Bāhira	:	external
Bojjhaṅga	:	the factor of enlightenment
Brahma-vihāra	:	sublime state
Bruhana	:	briding, intensifying, keeping (the different things) tied together

Bha

Bhaṅga	dissolution, ceasing
Bhaṇḍaṁ	belongings, things
Bhantatta	confusion, turmoil
Bhantattaṁ	state of turmoil, confused
Bhaya	fear, fearful
Bhayen	from fear
Bhava	existence
Bhavaṅga	life-continuum
-calana	vibrated-
-upaccheda	broken-
-pāta	cessation of the couse of life-continuum
Bhavā	to be found
Bhāva	state
Bhāvanā	meditation, development (of calmness and insight)
Bhāva-rūpa	material qualities of sexes, sexual material qualities
Bhāsati	speaks
Bhaveyya	should be
Bhasmaṁ	ashes
Bhāvaye	should practised
Bhikkhave (bhikkhavo)	monks
Bhūt-rūpa	primary matter, essential matter
Bhūmi	plane, sphere, realm
Bheda	division, dissension
Bhindatuṁ	for breaking, to break
Bhojane-mattaññu	moderate in the quantity of food

Ma

Makasa	mosquito
Makkaṭa lepo	monkey-lime, bird lime
Magga	path
Maggaṇga	path-factor
Magga-citta	path consciousness

Magga-ñāṇa	path knowledge
Macchariya	avarice
Majjhattabhāva	balanced state
Majjhattatā	mildness, balanced
Majjhekalyānṁ	welfare in the middle
Maṇiratna	wish-conferring gem
Mataṁ	thought, understood, dead
Matā	thought
Maddavatā	mildness, workableness,
Mana	mind
Manasa	mind
Manasā	with mind,
Manasikāra	attention
Manindriya	the faculty of mind
Manussa	human being, man
Mano	mind (i.e. consciousness and psychic factors)
Mano-dvāra	mind-door
Mano-dvārāvajjan	mind-door adverting, (also known as voṭṭhapana)
Manodhātu	mind element (i.e. two recipient consciousness and one consciousness adverting at the five sense doors).
Manopubbaṅgamā	mind the fore-runner
Manomaya	mind-made
Mano-viññāṇadhātu	mind consciousness element (i.e. a group of seventy six types of consciousness excluding dvipañcaviññāṇa and manodhātu)
Manosañcetanā	mental volition
Mamaṁ	mine
Mayaṁ	we
Maraṇa	death
Maraṇāsanna	death-proximate, terminal
–vithi	course of cognion at the time of death

Mahaggata	:	sublime
Mahaggata-ālambana	:	sublime-object
Mahaggata-citta	:	sublime-consciousness
Mahanta	:	great
Mahākriyā	:	great inoperative (consciousness)
Mahākusala	:	great moral
Mahāppakaraṇa	:	a big book or treatise
Mahābhūtaṁ	:	great essential (matter)
Mahāvipāka	:	great resultant (consciousness)
Mahāsamudda	:	ocean
Mātā	:	mother
Māna	:	conceit
Mānasaṁ (Mānasa)	:	intention, mental action, consciousness
Micchā	:	distorted, wrong
Micchā-diṭṭhi	:	wrong view
Micchājīva-virati	:	refrain from wrong livelihood
Micchā-sati	:	wrong mindfulness
Mittapaṭipakkha	:	opposite to friendship
Mittabhāvanānuyoga	:	constant mediation of loving-kindedness
Middha	:	torpor
Milinda-pañha	:	a book, written by a monk named Nagasena in circa first century B.C.
Muñcitukamyatā	:	desire for deliverance
Mutta	:	emancipated, excluding, freed
Muttabhikkhuviya	:	like an emancipated monk
Muditā	:	appreciative joy
Mudutā	:	malleability, pliancy
Mudubhāva	:	the state of pliancy
Musāvāda	:	lying, telling a lie
Muyahana	:	infatuation, forgetfullness
Muyahanti	:	delude
Mūla	:	root
Me	:	to me, mine, my
Mettā	:	loving-kindedness, friendliness

Mogha	:	futile
Momuha	:	sheer delusion
Modanti	:	feel joy, enjoy
Momuhacitta	:	consciousness rooted in delusion
Moha	:	delusion
Mohamulacitta	:	consciousness rooted in delusion
Mohamulaṁ	:	rooted in delusion

Ya

Yattha	:	where, there, wherever
Yathā	:	as, like
Yathā-upaṭṭhitavisaya	:	objective field in whatever way that appear
Yathākkama	:	respectively
Yathādhammasāsana	:	instructions according to the doctrine
Yathābhūtaṁ	:	as it is, as it really is, in truth, in its real essence
Yathayogaṁ	:	accordingly
Yathārahaṁ	:	accordingly
Yathāsampaticchitaṁ	:	as received
Yadā	:	when
Yamaka	:	the sixth book of the Abhidhamma piṭaka, presents the description of the dhamma in pairs.
Yamhi	:	in which
Yaṁ	:	to whom, to which
Yaṁ kiñci	:	whatever
Yāpana	:	sustenance, nourishment
Yāpayitabbadhamma	:	sustainable states
Yāvatā	:	as far as, like as, regarding
Ye	:	what, those
Yebhuyyena	:	almost all, mostly
Yo	:	whoever, any person
Yogāvacara	:	practioner, i.e. one who meditates
Yogi	:	practitioner; meditator (one who practiser spiritual exercises)

Yojetabba	should be formed
Yoni	destiny, the realm of existence

Ra

Rasa	function, taste
Rasālambana	sapid object
Rāga	attachment, lust
Rājagehaṁ	royal-palace
Rājaballabhaṁ	Rājaballabha, king's man
Ruppati	changes
Rūpa	matter, material qualities, from visible form, fine material (sphere)
Rūpakaṇḍa	the second, chapter of the Dhammasaṅgaṇi deals with the enumeration, classification and explanation of the matter
Rūpakalāpa	grouping of matter, material group
Rūpakkhandha	the aggregate of matter
Rūpa-jīvitindriya	physical life controlling faculty
Rūpa nirodha kamma	the sequence of the cessation of matter
Rūpa pavatti kamma	the sequence of the arising of matter
Rūppana	molestation/vexation, trouble
Rūpa-bhūmi	form-sphere
Rūparāga	attachment for from
Rūpa-loka	form sphere
Rūpādirammanṇa	the object of from etc.
Rūpālambana	visible object
Rūpāyatana	form base
Rūpārūpavibhāga	the division of form and formless
Rūpāvacara	frequents on the form or visible object
Rūpāvacara-citta	the form-sphere consciousness
Rūpāvacara-cittabhūmi	the form-sphere of consciousness
Rūpāvacaramānasaṁ	should be understood rūpāracara citta

La

Lakkhaṇa : Characteristic
Lakkhaṇādito : from the characteristics etc.
Lakkhaṇo : characteristic
Lajjana : becoming shameful
Lajjā : shame
Lajjākārena : the mode of shyness
Laddhānaṁ : obtained, received
Laddhokāso : having opportunity
Lapanā : uttering indistinct words for the sake of begging
Lahutā : lightness, buoyancy
Lahubhāvo : the state of lightness
Lātabbā : should be cut
Liṅgam : mark, sign
Lunāti : cuts off
Loka : world
Lokato : from the world
Lokapālako : guardian of the world
Lokānukampako : person having compassion for the world
Lokiya : mundane
Lokuttara : supra-mundane, transcendental
Lokuttara-citta : supra-mundane consciousness
Loko : world
Lobha : greed
Lobhapaṭipakkho : opposed to greed
Lobhamūlacitta : the consciousness rooted in greed
Lobhamūlakacitta : the consciousness rooted in greed
Lobhamūlāni : the rooted in greed
Lobhasahagatacitta : the consciousness associated with greed, the consciousness rooted in greed
Lohita : red

Va

Vacī : speech
Vacī-ghosa : sound of the speech (voice)

Vacī-duccarita	vocal misconduct
Vacī-dvāra	vocal-door
Vacī-viññatti	vocal intimation, verbal intimating (element)
Vaṭṭa	the round (of existence), the cycle
Vaṇṇa	colour (matter)
Vattana	conduct, behaviour
Vatthu	base, entity
Vadanti	speak
Vadāmi	speak
Vayadhammā	states having the characteristic of decay
Vayo	aging
Valitacatta	having wrinkles
Vavatthāna	analysis, definition, determination
Vasitā	mastery, cleverness
Vahato	follows
Vahiddhā	external, outer, outside
Vā :	and, or
Vācā	speech
Vāta	wind, air
Vāna	desire, craving
Vāyāma	effort, striving, exertion
Vāyo	air
Vāyogataṁ	belonging to air
Vikāraṁ	change, distortion, deformity
Vikāramāppajjati	changes, deforms
Vikārarūpa	mutable matter
Vikkhipati	desturbs, confuses
Vikkhepo	disturbance, perplexity
Vigata	disappearance, gone away, ceased, passed
Vicāra	sustained application
Vicarati	hovers, sustains, wonders
Vicikicchā	perplexity, doubt
Vicikicchāsampayutta	associated with perplexity

Vijambhikādisu	:	drawsiness etc., boredom etc.
Vijānana	:	cognizing
Viññatti	:	intimation,
Viññāṇa	:	consciousness
Viññāṇañcāyatana	:	the base of infinite (consciousness)
Viññāṇādhiṭṭhitaṁ	:	established in the consciousness
Vitakka	:	initial application
Vitakketi	:	reflects, reasons, considers
Vitthambhana	:	strengthening or supporting, suffusion
Vidhaṁ	:	type
Viddhaṁsana	:	dispelling, destruction, destroying
Viddhaṁseti	:	demolishes, destroys
Vidhinā	:	in due from
Vinaya (vinayaṁ)	:	the first part of the Tipitaka, rules pertains to discipline
Vinaya-piṭaka	:	contains the rules and regulations concerning the governance of monastic life
Vinaye pakataññutā	:	understanding the nature of vinaya (descipline)
Vināti	:	weaves
Vinipātika	:	destined to suffer in purgatory
Vinibbhoga-rūpa	:	separable material qualities
Viniyoga	:	application
~kkhemābhāvāvaha	:	continuity of the application of fearlessness
Vinodana	:	removal, dispelling
Vipassanā	:	insight
Vipassanā-ñāṇaṁ	:	insight-knowledge
Vipāka	:	resultant, fruit
Vippaṭisāra (Vippaṭisaro)	:	remorse
Vippayutta	:	dissociated from
Vippayogo	:	dissociated from, dissociated separated,
Vipphandana	:	excitement

Vibhaṅaga	:	division, classification, the second book of the Abhidhamma-piṭaka
Vibhāga	:	classification
Vibhāveti	:	makes clear, explains
Vibhūta	:	clear (object), distinct
Vimukkhabhāva	:	the state of averseness or turning away
Vimokkha	:	emancipation, deliverance
Vimokkhamukha	:	door to emancipation
Viya	:	alike, similarly
Virati	:	abstinences, refrains from
Viramana	:	abstinence, abstaining from
Virodhi	:	opposite
Veramanavasena	:	because of abstinence
Viriya (viriyo)	:	energy, effort
Viriyavinodana	:	to remove energy, removing vigour
Viriyārambhabhāva	:	the state of making energy, basic condition for making energy
Vivara	:	opening, cleft, fissure
Viso	:	poision
Viharati	:	dwells, walks
Visappana	:	spreading, to spread, struggle
Visampativasena	:	by way of competion
Visaya	:	object, sphere
Visayābhimukhabhāva	:	the state of confronting an objective field
Visasaṁsaṭṭhaputimuttaṁ	:	(state) urine mixed with poision
Visaṁpāto	:	a drop of poision
Visujjhanti	:	purify,
Visuddhi	:	purification
Visuṁ	:	separately
Visesato	:	especially, particularly, specially
Vissajjetvāna	:	getting rid of, giving up
Vihiṁsā-vitakka	:	initial application of harming
Vīthi	:	avenue, path, process, course of cognition
Vīthicitta	:	consciousness belonging to a cognitive process.

Vīthimutta	: process freed (i.e. outside the cognitive process)
Vīmaṁsati	: investigates, tests
Vīmaṁsā	: investigation, experiment
Vīsati	: twenty
vihi	: paddy
Vuccare	: said
Vuṭṭhāna	: emergence
Vuḍḍhimanto	: growing (range of knowledge)
Vutta	: in the way above explained
Vuttādhikā	: spoken additionally
Vūpasama	: calmness
Vedanā	: feeling
Vedayita	: experienced, felt
Vedayati	: feels, experiences
Veditabbā	: should be understood/known
Veramaṇi	: refraining from
Voṭṭhapana	: determining, determination
Vohāra	: conventional (expression)
Vyāpāda	: aversion, antipathy, ill-will
Vyāpāda-vitakka	: initial application of ill-will

Sa

Sa	: he
Sa-upādisesa	: with body, with residue remaining
Sakadāgāṃī	: once-returner
Sakavāde	: own views
Sakkāyadiṭṭhi	: self illusion
Sakkoti	: enables
Saṅkappa	: intention, resolve
Saṅkilissati	: pollutes
Saṅkhata	: conditioned
Saṅkhāra	: formation, mental disposition, mental formation, prompting
Saṅkhepa	: precise, brief, condensed
Saṅgaha	: compendium, combination, inclusion, treatment

Sace	if
Sacca (saccaṁ)	truth
Sacchikiriyā	realization, experiencing
Sañjānana	marking, perceiving, perception, recognition
Sañjānāti	knows, marks, perceives
Saññā	perception
Saññākkhandha	the aggregate of perception
Saññitā	so called, named
Sataṁ	one hundred
Sati	mindfulness
Satipaṭṭhāna	the foundation of mindfulness, the application of mindfulness
Sattākusalapākaṁ	the seven (types of) immoral resultants
Satta	seven
Sattā	beings
Sattānaṁ	for beings, among beings
Sattārammanatā	being as an object
Satthā	teacher; an expression used for the Buddha
Sadda	sound
Saddahati	making confidence, having confidence, believes
Saddahana	confidence, having faith, trusting
Saddahanamattameva	only confidence
Saddāyatana	sound-base
Saddālambana	audible object
Saddhammasaṅgaha	a text by Dhammakitti contains a history of Buddhist commencing with three councils
Saddhā	faith, confidence
Saddhiṁ	with, along with, together
Sanantano	eternal
Sanidassanarūp	visible matter
Santati	continuity
Santāna	succession, continuity
Santīraṇa	investigation

Sandhi	union, connection
Sanniṭṭhāna	deciding (the object)
Sanniṭṭhānatabbadhamma	object fit to be decided
Sappaccaya	conditioned, having a cause
Sappaṭigha	impinging
Sappato	creep
Sappāya-kathā	profitable talk
Sappi	ghee
Sabba	all
Sabbacitta-sādhāraṇa	universal of common to all (psychic factors)
Sabbattha	everywhere
Sabbathā	always, in every way
Sabbabhūtesu	in, towards, among all beings
Sabbaso	altogether, in every respect
Sabbaṁ	all, altogether
Sabbe	all
Sabhāva	(intrinsic) nature, condition
Samaññahāra	carrying
Samatikkamāya	for calming
Samattani	end
Samatha	calm
nimitassanuggaho	continues to follow object
Samavāhita	conveying evenly
Samavipākino	yielding equal result
Samādhi	concentration, meditation
Samādhiyati	to be concentrated
Samāpajjana	entering upon, passing through
Samāpatti	attainment
Samāhito (Samāhita)	concentrated, centered
Samuṭṭhāna	origination, mode of origin
Samudaya	cause, origin
Samuddīraṇa	causing motion or impelling
Samuddhata	badly disturbed
Samodhānetvā	having summarised, having combined
Sampaggaha	self-praise
Sampaṭicchana	receiving

Sampaṭicchati	receives, accepts
Sampatti-dassana	seeing achievements
Sampayuttadhamme	in associated states
Sampayuttaṁ (sampayutta)	associated with, accompanied by
Sampayuttena	with association, associated with
Sampayogo	union, association
Sampayojana	joining
Sampādetha	—
Sampiṇḍana	accomplish preform, binding
Sampiyāyanā	creating an interest, fondness, endearing
Sampphappalāpa	slandering,
Sambattanti	perceive
Sambodhi	enlightement
Sammappadhāna	supreme effort
Sammasana	comprehension (knowledge)
Sammaṁ	evenly, rightly
Sammā	right, rightly
Sammā-ājiva	right (means of) livelihood
Sammā-kammanta	right action
Sammā-diṭṭhi	right view
Sammā-vācā	right speech
Sammā-vāyāma	right effort
Sammā-saṅkappa	right resolve, a type of vitakka
Sammā-sati	right mindfulness
Sammā samādhi	right concentration
Sammuti	conventional
Sayanti	lie down, sleep
Saraṇa	awareness, alertness
Saraṇamattameva	only alertness
Sarati	alerts, keeps alert, remembers
Salakkhaṇa	together with the characteristics
Salayanti	tremble
Salāyatana	six sense-bases
Savana	hearing
Sasaṅkhārikaṁ	instigated, prompted
Sahagata	accompanied by, associated with
Sahajāta	co-existing, arisen with, co-arising

Sahajātaṁ	:	co-associated
Sahajātānupālane	:	sustains the co-associated (states)
Sahana	:	bearing
Sahitaṁ (sahita)	:	along with, accompanied by, together with
Sahetuka	:	associated with root, rooted, with roots
Saṅkilesapakkhaṁ	:	polluting aspect
Saṅkilesanti	:	pollute
Saṅkocana	:	shirking, shrinking
Saṅkhata-dhamma	:	conditioned states
Saṅkhāto	:	agreed on, reckoned
Saṅkhāra	:	volition, conditioned, mental disposition, instigation
Saṅkhārakkhandha	:	aggregate of mental formation or mental disposition
Saṅkhārena	:	through mental disposition
Saṅghaṭṭana	:	impact, collision
Saṅgahitaṁ	:	comprised, collected, complied
Saṅgāyeyāma	:	compile or rehearse
Saṁyama	:	restraint control
Saṁyojakattā	:	from having association, having unitted with
Saṁyojana	:	fetters
Saṁvidahana	:	co-ordinating, arrangement, giving orders
Saṁsaya	:	doubt
Saṁhāni	:	shrinkage, loss of
Saṁsīdana	:	subsiding, sinking down
Sā	:	she
Sātaṁ	:	pleasant, agreeable
Satipaṭṭhāna	:	mindfulness
Sādhanā	:	training, meditation
Sādhāraṇa	:	universal, common to all, common
Sādheti	:	trains, meditates, accomplishes
Sādhunaṁ	:	good, alright
Sāyana	:	tasting
Sāyitu	:	to taste, for tasting

Sāraṇa : turning
Sāsanavaṁsa : a treatise giving us the history of Early Buddhism
Sāsava : subject to taints, connected with taints, tainted
Sineho : viscid
Sinehogataṁ : belonging to viscid, viscidness
Sīla : moral precepts, virtue.
Sīlabbataparāmāsa : adherence to rites and rituals
Sukha : happiness, pleasure, pleasant (feeling)
Sukhamanveti : follows happiness
Sukhuma : subtle
Sukhamāvāhati : bringing happiness
Sukhavipākesu : among the pleasant resultants
Sukhasahagataṁ : accompanied by happiness
Sugatiṁ : right destiny, heaven, blissful state
Succiṇṇo : well-selected
Suññata : void
Suṇāti : hears, listen
Suṭṭhu : well
Sutta-piṭaka : the second part of the Tipitaka
Sutta-sataṁ : hundred suttas
Suttanta-bhājaniya : classification as per the suttanta tradition
Sutta-sahassaṁ : thousand suttas
Suttantika : versed in the suttas
Sutvāna : having heard
Suddhaṭṭhaka : pure octad
Suddhāvāsa : pure abode
Suvaṇṇa-visuddhi : pure as gold
Sekkha : trainee (i.e. three lower grades of the noble disciples)
Seṭṭha : chief, prominent, dominant, best
Sesa : remaining, rest
Soka : grief, sorrow

Socana	:	repent, thinking
Socana sabhāvaṁ	:	characteristic of repenting or thinking
Sota	:	ear, stream
Sota-indriya	:	faculty of ear
Sota-viññāno	:	ear consciousness
Sotāpatti	:	entering into the stream
Sotāpanna	:	stream-entered, stream winner
Sobhana	:	beautiful
Sobhana-citta	:	beautiful consciousness
Sobhana cetasika	:	beautiful psychic factors
Sobhana sādhāraṇa –cetasika	:	beautiful common psychic factors
Somanassa	:	pleasure, delight
Somanassasahagataṁ	:	associated with pleasure/delight or accompanied by delight/pleasure
Sommabhāva	:	the state of loveliness

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Ha

Hatthapadesa	:	hand part i.e. palm
Hadayakkheda	:	repent, regret, heartfelt
Hadaya-vatthu	:	heart-base
Handa	:	well then, now
Hasana	:	smiling
Hasituppāda	:	smile-producing (consciousness)
Hāni	:	deficiency
Hi	:	for, because, indeed, surely
Hitakiriyāsu	:	for beneficial work, in beneficial work
Hiri	:	prudence
Hiriyati	:	coys, feels ashamed, is ashamed
Hetu	:	root, condition, cause
Hetuppabhavā	:	arising from a cause, conditioned by a hetu
Hoti	:	is, becomes

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The first chapter of the book 'Cittasaṅgaha' discusses Consciousness (citta), its nature, functions and types in accordance with sphere (bhumi), class (jāti), root (hetu) etc.

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The third chapter 'Pakiṇṇakasaṅgaha' presents the classificatin in accordance with miscellaneous factors like feeling (vedanā), roots (hetu), doors (dvāra), etc. To make the discussion more clear six tables and several charts have been added to the main body of this chapter.

The forth Chapter 'Vīthisaṅgaha' presents, in brief, the discussion on the course of cognition i.e. the process through which consciousness cognizes an object. The chapter also contains five tables.

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The sixth chapter deals with Nibbāna as well as a brief survey of the means (patha) which reaches Nibbāna, the state of peaced and happiness.

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